

ANY HAIR



COULD BECOME



ROYAL HAIR...

Smooth, wavy, or hanging down in ringlets;
oily or dry; dandruff problem —

ROYAL Shampoo will work miracles with ANY hair.

After a few washes, ROYAL Shampoo will
transform your hair. You will find it
soft, easy to control, and with a
natural sheen. ROYAL Shampoo will
transform your hair to royal hair.

Available in 4 grades:

Green for dry hair

Blue for oily and normal hair

Red for dandruff sufferers

and Yellow — with the
"magic" lemon additive



ROYAL
SHAMPOO



ETZ HAZAITH



PELLED ADP



THE JERUSALEM
POST
MAGAZINE

Friday, September 21, 1973

The Three Day March: Page 12

مکناسن

WHEN IN ISRAEL



FLY
arkia

ISRAEL INLAND AIRLINES

ARKIA OFFERS
ALL INCLUSIVE TOURS
TO

EILAT

MASSADA

EIN GEDI SDOM

DEAD SEA

SHARM EL SHEIKH

SANTA KATARINA

MOUNT SINAI



WITH **arkia** YOU FLY IN COMFORTABLE,
PRESSURIZED AIRLINERS

Booking at "ARKIA" OFFICES:

110 East 59th Street New York, N.Y. 10022, U.S.A. (212) HA 1-5547
Tel Aviv: 88 Ha'Hashmonaim St., Tel. 262105/8; 11 Frishman St., Tel. 231735
Jerusalem: 19 Jafa St., Tel. 225898-234255; Haifa: 4 Iban Sina St., Tel. 667722/3
Netanya: Kikar Ha'atzmaut 7, Tel. 23044 and your travel agent.

THE JERUSALEM
POST
MAGAZINE

In this issue

David Krivine, in the first of three articles, interviews some of the leading politicians on their parties' economic plans in the coming Knesset elections.

Ya'acov Ardon, continuing The Post's city series, reports on the progress towards the coming restoration of local self-government in the Jordan Valley town of Beit She'an.

David Bernstein describes the impact of Israel Radio's Arabic broadcasts on a listening public that stretches from the Atlantic to the Indian Ocean.

Mike Goldberg captures the Three Day March in photographs. The Book Section includes reviews of a history of the "Yevsekizya," a biography of Orde Wingate, an autobiography of the painter, Alva, and a study of genetics and education; and a poem by Claude Korman.

The Israel Museum's first International Triennale of Photography: a picture spread.

Helga Dudman recalls the long fight waged by the Bornstein couple to keep Tel Aviv clean and livable; Judy Siegel visits a school for problem boys; Catherine Rosenheim looks at dresses for "the fuller figure"; Hadassah Bat Haim treks to the monastery of Mar Saba; Haim Shapiro puts

Page	Page
12	a tongue in a wine sauce; Diana Lerner takes note of Wizo's boutique; Tom and Flora.
28	Mark Segal turns his eye on Paul von Ringelheim, an hangar-maker turned religious symbolist.
30	Gallery Guide.
31	Naomi Sheldon reviews the new version of a controversial amateur play.
35	Philip Gillon's TV and Ze'ev Schul's Radio columns.
36	Yohanan Boehm's Music column; Crossword; Bridge by George Levinson and Chess by Elhanan Shahaf.

Cover picture: Marchers at dawn.
(Mike Goldberg)

2017
2000
ROM
2000

WE ARE STARTING TO BUILD!

THE ONLY PLACE IN RA'ANANA
WITH A VIEW OF THE SEA

On the highest hill at the western entrance to Ra'anana (the water tower hill) we are building

AN EXCLUSIVE RESIDENTIAL QUARTER

17 minutes drive from Tel Aviv
5 minutes from the Haifa-Tel Aviv Road and
8 minutes from the beach.

3 types of beautiful villas for your choice,
at prices from IL250,000
in a fully developed estate with kindergarten and shopping centre.



Details: YOZMA, Marketing and Management Ltd., Shalom Meyer Tower, Tel Aviv, Tel. 54694, 54697.
SHEVAT, Ramat Hasharon, 71 Rehov Sokolov, Tel. 771053, 771059.

ROM HASHARON LTD. RA'ANANA LOS ANGELES BUILDING ENTERPRISES LTD.

WE CONTINUE TO SELL!

YOU BUY DIAMONDS IN HAIFA
HAIFA DIAMOND CENTRE LTD.

Diamonds and exclusive Jewellery
only at 10 Rehov Zahal, Kiryat Eliezer
and at Zion Hotel, Hadar Ha'amel.
Tel. 637285.
• Approved Exporters-Importers.



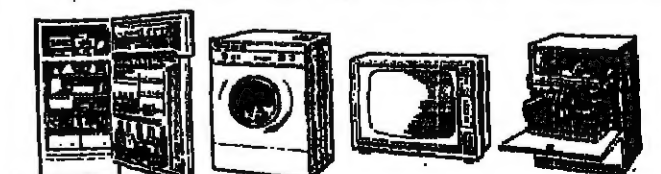
FOR NEW
IMMIGRANTS

A FULL RANGE OF

Westinghouse

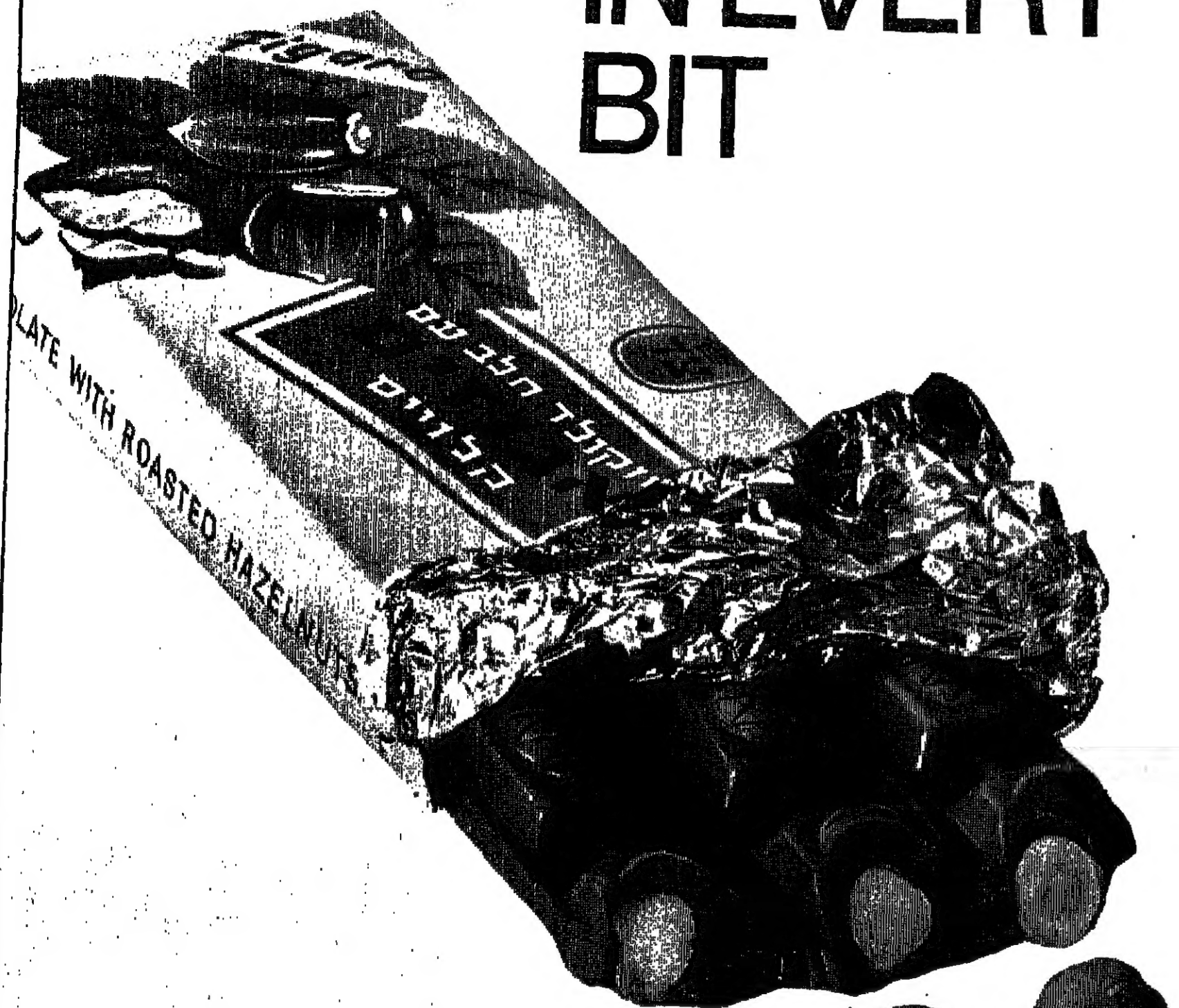
HOUSEHOLD APPLIANCES
FOR THE NEW IMMIGRANT — TAX FREE!
WITH ELECTRA'S EXPERIENCED
COUNTRY-WIDE SERVICE

ELECTRA: Tel Aviv 34 Petach Tikvah Rd. Tel. 30721
Jerusalem 30 Yafa Road, Tel. 224750 • Haifa 10-23 Horzi St. Tel. 42000
Beer Sheva: Passage Unico Tel. 72211 • Eilat New Commercial Center, Tel. 2033
New York: Atlas Int. Corp. 6 East 38th St. Tel. 646-1460. Also at Authorized Dealers



You can be sure it's Westinghouse

A NUT IN EVERY BIT



whole roasted
hazelnuts
embedded
in delicious
chocolate



PEOPLE LOVE TO BRING

Ce-De Chocolate · Filled Chocolate · Giftboxes · Whole Nut Chocolate · Wafers · Sweets and Candies

WHAT THE PARTIES SAY/David Krivine

THE GOLEM OF OVER-SPENDING



REPORTS of draft party platformspending, he believes. Look at the cost of those 12 subsidies. "But if you slash subsidies, the price index will shoot up. Employers will be forced to increase the cost-of-living allowance."

Ehrlich agrees: there will be a one-time upward twist in the price-wage spiral.

"Nevertheless that is better than nourishing the golem of subsidies."

The big golem in fact is the Government's over-spending. They are taking bond issues from the capital market to the sum of IL2.2b. this year, he estimates — and will spend it. Tax revenue in 1969-70 was IL4.2b. The year after, it rose by 50 per cent. This year, largely because of the depreciated value of the currency, it will probably net IL14b-15b. — a fourfold increase in four years. They will spend that too.

"Even so, the Government has been running deficits with the Bank of Israel, right up to the second quarter of this year, he said.

"It's easy to call for more economy in general terms. But what specifically would you cut?"

"Sapir once said that had he known during the War of Attrition that the Tel Aviv Museum was being built on such a sumptuous scale, he would have opposed it. So I wrote to him that City Hall plans to add a IL30m. municipal library during the present period of runaway inflation, and here is his chance to stop it. But he doesn't."

"Mayor Rabinowitz explained to us that the collection of books, including precious works, is located in wooden huts and exposed to damage. I say there are plenty of empty public buildings available for storing these volumes until we can afford to put up something better."

"All right, you want a freeze on the construction of new public buildings. But the Government has done exactly that, hasn't it?"

"That freeze is a fiction. The Government is used to profligacy. There is nothing cheaper in this country than money."

"ANOTHER THING: we have too many Ministries. Their number should be slashed. Why not unite Development with Commerce and Industry? Housing with Labour? Posts with Transport? Interior with Police and Religions? Social Welfare with Health?"

"A certain political party has only four members (the reference was to the Independent Liberals) yet these include one Minister and one Deputy Minister. Another (the National Religious Party) has 12 members. Three of them are Ministers, one a Deputy Minister — and there would be another Deputy Minister (of the Interior) were it not for a rift between Goldschmidt and Burg. Who has ever heard of such a lavish distribution of portfolios?"

The country's economic centralization concentrates too much power in the hands of the Government. Ehrlich condemns one man in particular, Pinhas Sapir. He controls economic policy right down to the last detail. Matters which should be dealt with by a second- or third-grade civil servant come up to him for attention.

"Are we talking about economic policy or popularity?" he wanted to know.

This whole business of inflation derives from excess Government



Simha Ehrlich: policies, not popularity contests. (Prior)



Uri Avnery: Sapir's rule is based on hunches. (DPA)



Avraham Schachterman: The country needs new faces. (Prior)

مكتبة القدس

(Continued from Page 5)

objective criteria — and not personal improvisation.

"A man gets an interview with the Minister, explains his case, Sapir says, OK, we'll increase your loan by 11.5m. Is this a system?"

WHEN IT COMES to finding fault with the established order, the right wing sometimes finds support for its arguments on the extreme left. Small factions like Meri, which can never aspire to a Cabinet portfolio, indulge in theatrics; yet that is not without its utility to the public cause. They are the conscientious nit-pickers, they let nothing go by, they seek shortcomings everywhere.

Uri Avneri, leader of Meri, is quick-witted and very articulate. He bursts with ideas, he blows them up to hallucinatory proportions. One of his monsters is Dayan, who dominates the foreign affairs scene. Another is the redoubtable figure of authority attacked by Mr. Ehrlich — Finance Minister Sapir. Avneri describes him as an all-out dictator in the economic sector.

He admires Sapir. Yet the man should be — not destroyed ("I don't believe in Marxist theories of inevitable catastrophe") but, let us say, reduced to the ranks.

"Sapir is a unique individual," Avneri maintains. "His capacity for work is colossal. His memory is positively electronic. He grasps a problem instantly, makes his decision on the spot."

Therefore Sapir does on his own what would normally require an entire administration. But such a one-man rule, according to Avneri, is necessarily based on hunches, intuition, personal likes and dislikes. The result is a combination of spectacular successes — and enormous waste.

Frustrated with Israel's bureaucracy, people needing to get things done seek contact with an official high enough to cut through the tangle. High officials take their cue from Sapir. He is the chief cutter through tangles. All the strings lead to him.

"Doesn't the Knesset have its say?" we ask. Avneri shakes his head.

"The whole lot are in it." All the parties are supplicants round the rich man's table. For instance, the votes of a small religious group can be won on a non-religious issue if they get in exchange — or think they are getting — higher budgetary priority for a religious youth centre in some provincial township.

Falling a political solution, there is no way out, in Avneri's philosophy, except a kind of collapse, deriving from loss of faith among an increasingly restless public. Strikes, for example, he sees as a manifestation of the State's incapacity to solve a problem by other means.

AVRAHAM ("ABRASHA") Shechterman, of Herut-Gahal, does believe in parliamentary responsibility. If Sapir manipulates people, as his critics charge, well — that is politics. But he offers three solutions. The first is to ensure proper parliamentary control. As Chairman of the Knesset's Economic Committee, he gives numerous examples of decisions that limit the power of Cabinet Ministers to interpret the law at their own discretion.

His second proposal is to appoint public councils, free of party affiliation, and with supervisory powers. The "Sapir Fund" was given that name because Sapir is the driving force in getting people to give donations; and all credit to him for that. But a public council should control the distribution of these funds to worthy causes.

Thirdly, Mr. Shechterman smiles, "People too long in power get glued in their seats. The initial idealism wears thin over the years. A change of Government brings in new faces, a new enthusiasm. That's what the country needs today."

His business office is in noisy downtown Tel Aviv. You go up a poky flight of stairs, and enter what looks like the premises of an old family law firm (though Shechterman is by profession a consulting engineer. He was once Works Manager at the Palestine Potash Company). Rows of books, paintings of ancestors, and photos of contemporary relatives suggest a sociable person, with wider interests than just party politics.

After warning that Herut had not yet (at the time of the interview) drawn up its election programme, he admitted to being right-wing ("Wherever you place the liberals, put us slightly to the left of them"). His end objective is conditioned by the ideal which dominates his thinking. "I advocate Return-to-Zion economics," he says. "Most Jews are still in the Diaspora. Israel needs a remndous growth-rate to make room for their absorption. The Jews have resources and business abilities. We should use them; but we are in debt. Economic development is left to the *pkidim* (civil service clerks)."

Why don't foreign Jews undertake more investment projects in Israel? Together with some other well-wishers, mostly from the business community, he has created an Institute for Contemporary Social and Economic Research, which is investigating that question as its first research venture. Meanwhile he risks an opinion. First, the ideological climate is wrong: "People in Israel cordially dislike business success."

That is true: whatever a business company does, it is in trouble. If it loses money, the press is critical because it borrowed funds from the Government. Shechterman opposes this "enlavement" of industrial enterprises to the Treasury as a creditor. Better to give incentives that reward efficiency — e.g., exemption from income tax for ten years or more — but not the killing kindness of Government loans.

On the other hand, if the investor does do well and shows a handsome surplus, he is pilloried as a profiteer. Such an attitude does not encourage Jews to invest.

The second deterrent, in Shechterman's view, is the ever-changing regulations. "We should decide what incentives we are giving, and stick to that decision," he says.

He believes the Histadrut ought to be just a trade union, and leave business to the businessmen. The State should likewise disengage itself from business activities. Governments are not made for that. Arad Chemicals is a classic example. It has accumulated heavy losses. But the Coalition jigsaw keeps shifting; new Ministers have taken over since the plant was founded. In the end, you cannot pinpoint who was responsible for the mistakes.

Labour disputes? "I follow Jabotinsky, who held that we have to build the Jewish State first — disputes and squabbles we can postpone till after."

That includes strikes. Shechterman has no time for conflicts between Jew and Jew.

"Jabotinsky wanted compulsory arbitration for all labour clashes. We have watered this ruling down with the passage of time. Begin moved, in the last Knesset, that it be limited to essential services only. Either side to a dispute — employers or workers — should be empowered to call on the courts to appoint an arbitration tribunal headed by a judge. As soon as the appointment is made, the strike should be halted. And the tribunal's verdict, when it comes, should be binding."

At the same time, Shechterman wants the workers to have a stake in the benefits of private enterprise. He would like the whole population to sample the experience of being investors, of owning stocks and shares.

"It was the stock exchange that destroyed Karl Marx," he declared.

(This is the first of three articles.)

MORIAH SYNAGOGUE MT. CARMEL

INFORMATION CONCERNING ANNUAL MEMBERSHIP AND HIGH HOLIDAY SERVICES

will be given on Sunday, September 23, 1973, between 7 and 9 p.m. **SELIHOT SERVICE**

Saturday, September 22, 1973, at 10 p.m. Special Programme at 8.30 p.m.

FULL YOUTH PROGRAMME ADULT EDUCATION CLASSES BAR MITZVA AND BAT MITZVA PREPARATION

7 Rehov Horeb, Ahuva, Haifa. Soldiers in uniform and new immigrants welcome as guests. AFFILIATED WITH THE CONSERVATIVE MOVEMENT

BEFORE YOU FIND UNDERGROUND SOLUTIONS FOR TRANSPORTATION



LET US TRAVEL ABOVE GROUND. PUBLIC TRANSPORT REQUIRES SPECIAL LANES

RIGHT of WAY for the CARRIERS of the MASSES!

NEW YORK TRIBUNE-TIN

THE JERUSALEM POST MAGAZINE

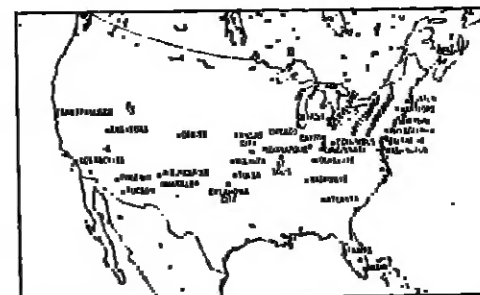
FRIDAY, SEPTEMBER 21, 1973

ONLY TWA GIVES YOU ALL THESE EXTRAS WHEN YOU FLY IN AMERICA.



NO NEED TO CHANGE TERMINALS.

At New York's Kennedy Airport, you go through TWA's own terminal. So when you arrive at Kennedy on TWA, you can make connections to many U.S. cities, just by walking from one wing of our terminal to the other. Only TWA offers same-terminal, same-airline connections in New York.



FLIGHTS TO 36 U.S. CITIES.

TWA's network in America covers 36 cities. TWA is the only airline with transatlantic service to major American gateways, and an extensive network inside America with over 800 flights a day between U.S. cities.



TWA'S UNIQUE TWIN SEAT.

On Economy in 707s and 727s, you sit in TWA's unique seat. If nobody's next to you, you can fold down the middle into a side table.



THE CONVENIENCE OF KERB-SIDE CHECK-IN.

When you're flying TWA in the U.S., you get the extra convenience of kerb-side check-in. Your bags are taken from your taxi by our Skycap, and checked through to your destination. You're free to walk straight through to the gate.



CARRY-ON LUGGAGE COMPARTMENTS.

On TWA's Ambassador Express flights, you can carry even full-size suitcases on board and store them in special compartments. When you arrive, you can walk straight out of the airport, without having to wait around for your luggage.



BIG SAVINGS ON HOTELS.

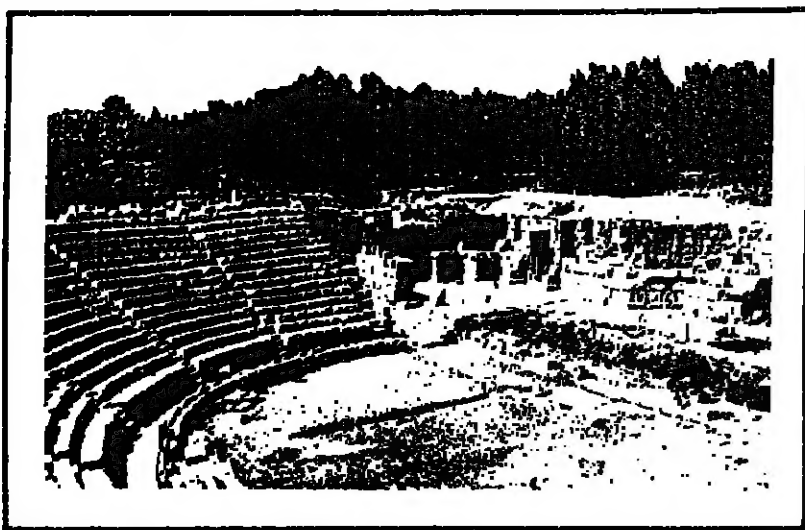
TWA's Hotelpass programme gives you guaranteed accommodation without advance reservation in 27 North American cities, for as little as IL.31.50 per person, per day, in a room for two with bath. Your travel agent has full details.



THE MOST COMFORTABLE FLEET OF PLANES TO AND ACROSS AMERICA.

Ground prices quoted are based on U.S. dollars, and are subject to fluctuation in international rates of exchange.

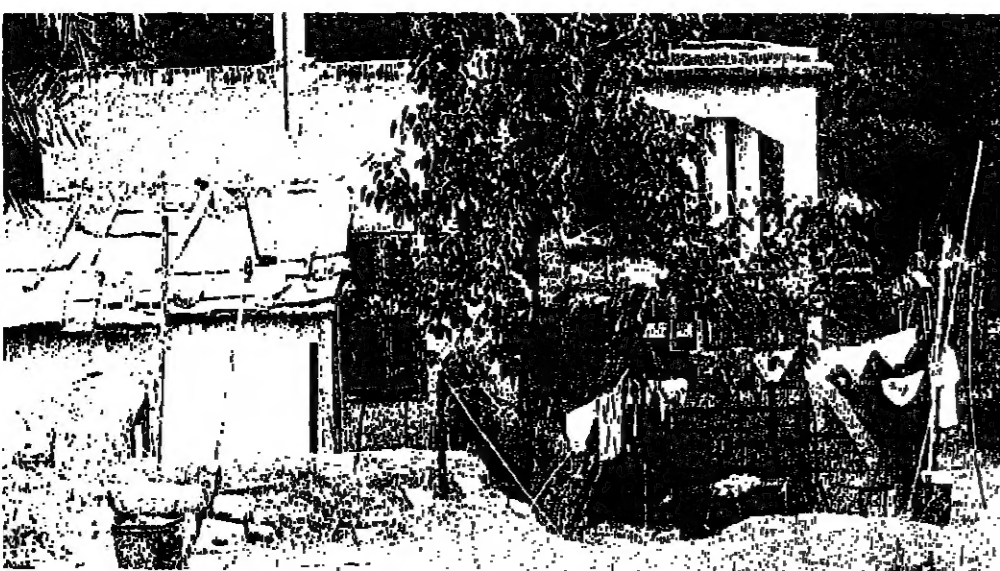
مركز السفر



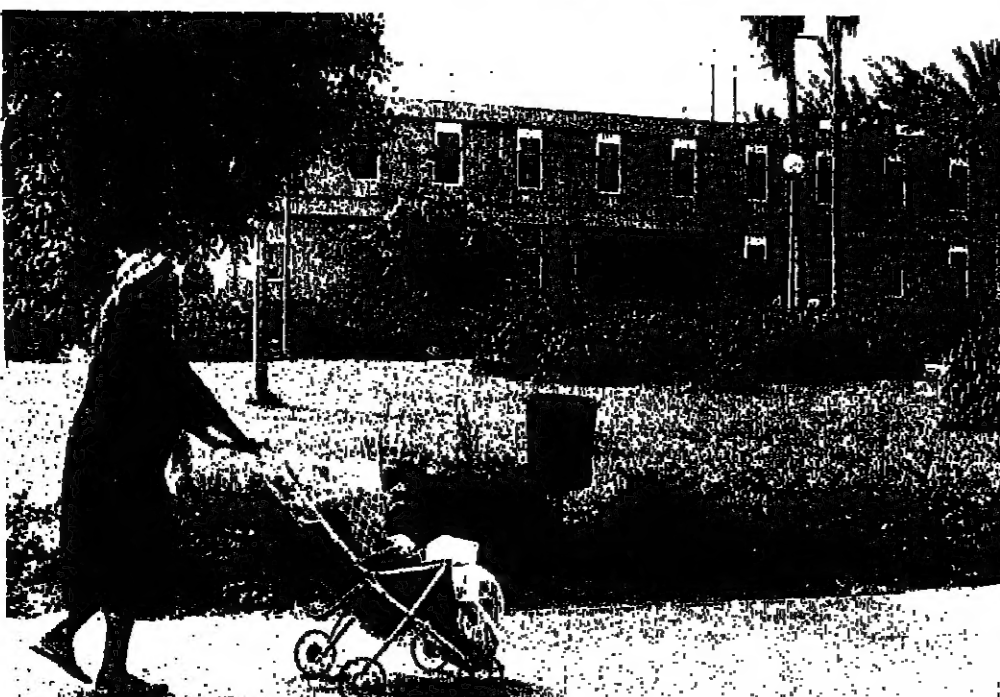
Beit She'an's Roman amphitheatre.

GATE OF PARADISE

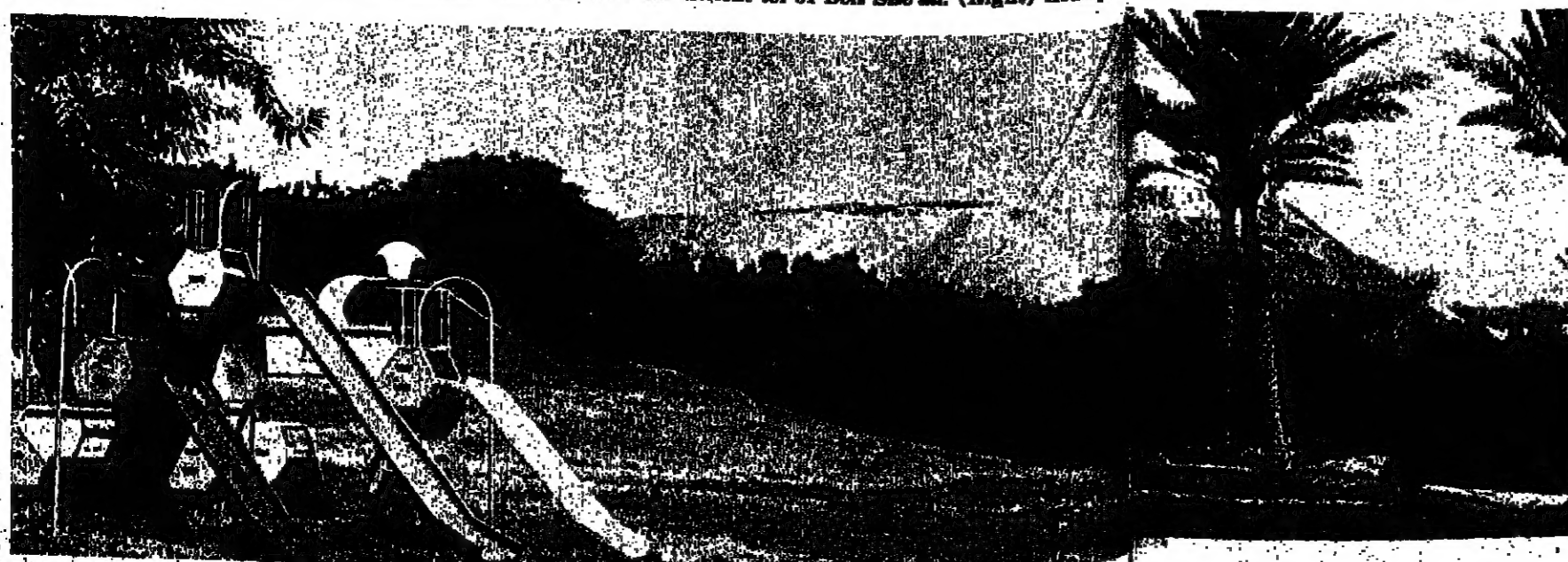
Come October, the town of Beit She'an, "the Gate of Paradise," in the Jordan Valley will go to the polls to try its hand at self-government again. After the dismal mess it had made of things, an administrator from Jerusalem has, for the last three years, been teaching the local folk "the ropes." The results are described by YA'ACOV ARDON. Pictures by Teddy Kandel.



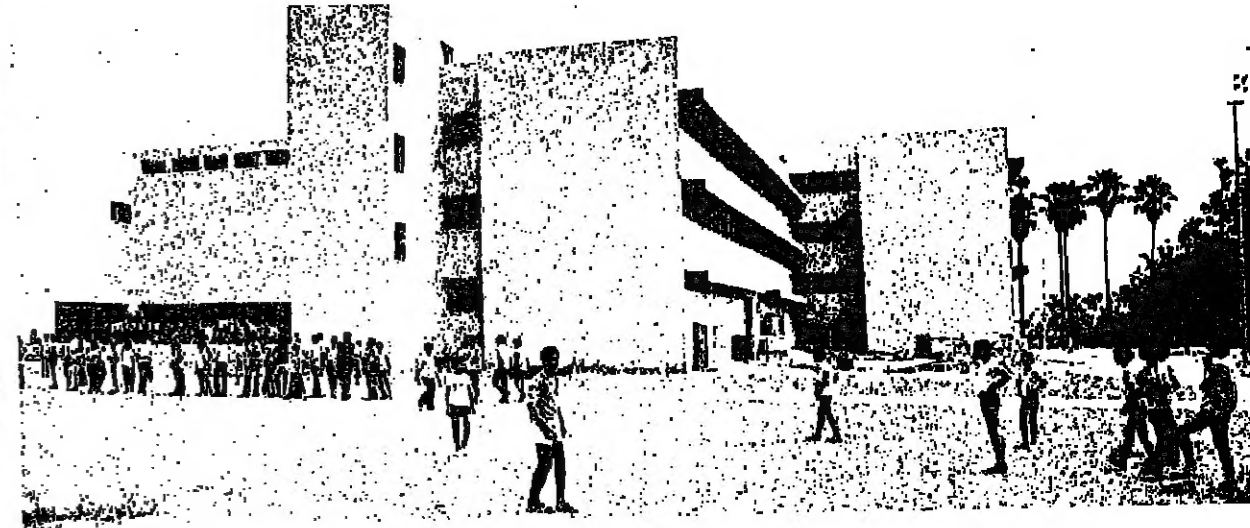
(Above) Pockets of squalor still exist. (Below) The local council building.



(Below) Modern playground facilities contrast sharply with the ancient tel of Beit She'an. (Right) Housewife buying supplies in the town centre.



Ya'akov Schraibbaum.



The new comprehensive school, the finest building in town.

THE TOWN is recovering. Its cheeks are showing a promise of pink, its eyes, the hint of a future lustre, its face, the wan smile of a convalescent. On the diagnosis of the disease, and the effectiveness of the cure, opinions are no longer divided. Beit She'an came down in the fifties with a severe bout of maladministration, and it grew progressively worse. It was the result of a standard diet which the know-all, doctrinaire, political doctors in Jerusalem prescribe for all communities, regardless of age, fitness and individual allergies: self-government at all costs, unprepared, untutored, "swim or sink" fashion. Most communities, however, unfit for self-government, manage somehow to float. Beit She'an was on the verge of shipwreck, and the Ministry of the Interior, charged by the law to apply the self-government diet, stepped in to save the sinking patient by suspending the regimen.

In the elections at the end of October 1969, the voters of Beit She'an returned to their 11-man local council five of the Alignment's candidates, four of the National Religious Party's, two of Gahal's. It should not be thought that these political divisions mean anything in the running of a village, or a small town, or even a larger one. Different communities have different priorities, but everyone needs paved streets, lighting, refuse collection, educational facilities, drainage and so on. If in Beit She'an those needs were altogether neglected, or only partially and badly satisfied, this had little to do with the ideological merit, or otherwise, of one party or the other. Local self-government, if imposed without previous political education on a population not ready for it, produces, more often than not, men who combine an appetite for power with great energy, lack of administrative ability and absence of scruples. In Beit She'an, a concatenation of circumstances caused such havoc that the situation made headlines in the papers.

UNTIL 1948, Beit She'an was the Arab town of Baysan, with a population of about 5,000, municipal status, a municipal council and a mayor. Its people had an unblemished record of violence, both against the Jews and among themselves. Even in Biblical times, Beit She'an had a name for crime and murderous habits as a result of its behaviour when King Saul and his three sons were killed by the Philistines in the battle on Mount Gilboa. During the riots of 1939-40, the town was a centre of anti-Jewish terrorism. On March 12, 1948, it surrendered to Hagana patrols, and after the latter had evacuated the women and children across the Jordan, only 1,600 of the inhabitants remained by the time the surrender document was

signed, and most of them left immediately afterwards. For just under a year, the town remained an empty shell. Then the Jewish refugees from the Arab countries arrived in their thousands, and the deserted, neglected houses began to fill up. Two reporters of *The Post* who visited it on separate occasions in the early 'fifties described it as a ruin town. Beit She'an's problems were intensified by Israel's enemies — first, the Jordan regular army and later, the terrorists. The situation grew progressively worse in the Six Day War; then the terrorists, aided by the Jordanian troops, revived what is still called "the eastern front," shelling and shooting at most of the Jewish settlements on and near the Jordan, including Beit She'an. Many of the town's residents left, but the bulk remained, showing the same spirit of defiance and determination as those of Kiryat Shmona and Metulla, or the moshavim of Neve Ur and Beit Yosef.

BUT ENEMY ACTION only worsened the domestic troubles of Beit She'an; it did not create them. They were, and are, inherent in the background and social structure of the population. It is interesting to see that Kiryat Shmona suffers to this day from the same disease: politics at City Hall and maladministration throughout the town as an inevitable result. As if development towns did not already have enough problems getting on with what they were established for — providing decent housing and jobs, raising standards of education and living — these towns were hindered rather than helped by the local councils that they elected.

In Beit She'an as in other development towns, public money was squandered, if not worse, and the people in need of public assistance were not necessarily the ones who got it. Vital and urgent tasks, such as the provision or maintenance of essential services, were neglected. The very idea of self-government was discredited.

The leaders of the political parties have at best done pitifully little to call their so-called representatives to account for their mismanagement. The police, muted trollers continue to go unnoted. The Ministry of the Interior steps in only in the rarest of cases when disaster threatens. Beit She'an was such a case. And what stirred the Ministry officials into action, may well have been the enemy shelling and shooting and the fear that those could affect morale in the whole country.

It would not have been the only case of government action, long overdue, being precipitated by terrorist activities in towns

and villages along the Lebanese and Jordanian borders in a large families — families in which half a dozen children are nothing exceptional — live in homes that are far too small for them. They have long pleaded for better accommodation, but the Housing Ministry had its own scale of priorities of safety first, homes later. When the terrorists began using their katynushas and mortars, people were sometimes killed, rushing from home to a public shelter. The reinforced walls of at least one room in an apartment provided much better protection. Today, you can spot these shelter rooms in every second or third house in Beit She'an.

When the terrorists began using their katynushas and mortars, people were sometimes killed, rushing from home to a public shelter. The reinforced walls of at least one room in an apartment provided much better protection. Today, you can spot these shelter rooms in every second or third house in Beit She'an.

On June 11, 1970, just over six months after the last elections, the Ministry of the Interior relieved the ineffectual and incapable local council of Beit She'an of its functions and appointed a commission headed by an able administrator from Jerusalem, Ya'akov Schraibbaum, who had proved his aptitude for years up.

It has proved a happy choice. In just over three years according to the calendar, but in practice less, because the first year was one largely of "fire fighting," the commission has effected a miracle cure. Already the town's physical appearance has changed completely. In front of and behind almost every large apartment block, lawns have been spread like carpets, bushes and flowers have been planted, a new generation of trees is growing up, still small both in size and in number compared with the palms, eucalyptus and other tall veterans now between 30 and 100 years old. The streets are broad and well paved; sidewalks have been constructed. With a few exceptions, the town looks neat and cared for. There are some unclean pockets of resistance: at noon on a Sunday, I found the shopping centre in the heart of the town strewn with litter, the owners of shops, cafes and restaurants having done no cleaning up on their own initiative. And the residential sections have a lot to learn before they reach the standards of a Dutch village or town. But in general, the change is vast and impressive.

No less impressive is the new mood. Beit She'anians now speak of their town with a note of civic pride. Those who moved away a few years ago want to come back... there is not enough housing here for the young couples... The young men who come back from the army don't think about going away from here; they want to stay. These are some of the reactions of residents in all walks of life to the "new deal" in their town. And they all sing the praises of Ya'akov Schraibbaum — at the bottom, in kindergartens

even if they have difficulty in pronouncing his name — for his ability, integrity and devotion. Ninety per cent of the population hail from Islamic countries and the boss who returns to his Jerusalem home for the weekend does not. Yet the regret what he will be leaving his post after the October polls, when an elected council will be installed once more, is general and sincere. Mr. Schraibbaum told me, "we were confronted by so many urgent problems that we had to fix priorities and see where we could achieve the biggest results on the most vital fronts. We decided that education and the improvement of the town's looks were the most pressing and promising tasks."

We did not think that social welfare was the right key to social development. We came upon third-generation welfare on the municipal payroll that I needed the money to pave a street, he asked, "What is more important, a street or a person?" Streets were paved. Gaping garbage cans were replaced by large, closed metal containers, hidden behind walls; modern collection trucks were purchased. Coloured benches were put up all over the town, with litter baskets next to them. The piles of refuse underneath and around the houses were removed, and with them the evil smells.

"We must have spent a bout £120,000 on this clean-up. We are giving away free plastic bags to every household for their garbage cans. It's costing us another £30,000, and I'm being criticized for it."

"I admit that Beit She'an is not yet the cleanest town in the country, but it's a far cry from what it was. It's pleasant to live here now, people are staying on, and there are plenty of others who would come, if it weren't for the housing shortage."

Mr. Schraibbaum hopes that the local leaders who take over after the elections will have learnt the lessons of imposed administration. "We really went to extremes in dealing with public money. In the three-and-a-half years we've been in control, we haven't spent one agora on entertainment. Not even Ministers who came to visit the town lunched at its expense. They heard notice these things. They were surprised. Maybe local leaders won't be able to be as strict as we were, but the population will remember the lesson."

No wonder the townsfolk would have liked their Jerusalem god-father to continue in his temporary job for another term. His dignified, fatherly manner, his practical and perceptive approach, together with his penetrating black eyes and black beard have won him the affection of the people. But it is his integrity, his selflessness and his dedicated work for the town's welfare that they will remember most. He has given them their first taste of what good government can mean.

Ya'akov Schraibbaum says that to fill the vacancy.

his commission has served longer than any other similar administrative body. "What seems to be needed by local authorities, especially in development towns, is administrative instructors to show them the ropes of local self-government. Why only agricultural superintendents in schools? Administration is a key factor and deserves to be nurtured in the same fashion."

But enlightened paternalism apart, Beit She'an has had some strokes of luck after its years of shelling and casualties, employment of the unskilled, maladministration at the town-hall, of an oppressive sense of being neglected by the rest of the country.

The plight of the border people stirred the bureaucracy into action. Increased budgets flowed to them, more shelters were built below ground reinforced rooms and more homes above it.

A MERICAN JEWISH generosity brought Beit She'an two priceless gifts: a large comprehensive school, today the finest building in the town, with classrooms and facilities for well over 1,000 pupils; and a community centre with courses to satisfy any appetite: languages, mathematics, matriculation coaching, ceramics, sewing, modern dancing, judo and karate. Five full-time instructors are the intellectual bartenders who quench the unsuspected thirst of the people for self-improvement.

Shaul Lilach, the centre's director, says that 1,000 people live here now, people are staying on, and there are plenty of others who would come, if it weren't for the housing shortage. Mr. Schraibbaum hopes that the local leaders who take over after the elections will have learnt the lessons of imposed administration. "We really went to extremes in dealing with public money. In the three-and-a-half years we've been in control, we haven't spent one agora on entertainment. Not even Ministers who came to visit the town lunched at its expense. They heard notice these things. They were surprised. Maybe local leaders won't be able to be as strict as we were, but the population will remember the lesson."

No wonder the townsfolk would have liked their Jerusalem god-father to continue in his temporary job for another term. His dignified, fatherly manner, his practical and perceptive approach, together with his penetrating black eyes and black beard have won him the affection of the people. But it is his integrity, his selflessness and his dedicated work for the town's welfare that they will remember most. He has given them their first taste of what good government can mean.

Ya'akov Schraibbaum says that to fill the vacancy.

مكتبة الشعب

★★★★★
**HEADING YOUR WAY:
 THE FORD**
 AMERICANS FOR '74
 THEY'LL GET YOU WHERE YOU'RE GOING
 IN COMFORT, IN LUXURY, IN STYLE

Which will it be?
 ★ *Mustang*
 ★ MAVERICK
 ★ COMET
 ★ Gran Torino
 ★ Montego

Ford's got it all tied up for 1974.
 With a wide choice of cars packed full
 of great new features, smooth good
 looks. From any viewpoint...
 car-building know-how, value for
 your money, the brand-new
 Ford Americans are way ahead.

Order your choice today.
 ISRAELI AUTOMOBILE CO. LTD.

TEL AVIV: 43 Rehov Hamasger.
 HAIFA: 145 Rehov Jaffa. JERUSALEM: 14 Rehov King David.
 and at Ford dealers all over Israel.



Jerusalem calling IN ARABIC

David Bernstein



Zadok Ben-Meir and a sound engineer in the studio. (Rubinger)

THE VISITOR TO the more rural parts of the West Bank may find it hard to believe that he is living in the 20th century. Women can still be seen winnowing wheat in the fields and drawing water in pitchers from the village well, while men still sit on low stools puffing nargilas or playing shesh-besh in the village coffee-house. But it is here, in the coffee house, that the illusion of rustic timelessness ends. For in a corner, pumping out the strident rhetoric of some politician or the lifting cadences of Umm Kulthum, the visitor is sure to find the symbol par excellence of the 20th century in the Arab World — the radio. And the scene is duplicated in countless villages and hamlets throughout the Arab East.

The power of the radio as a means of communication — and persuasion — was recognized in this part of the world long ago. Mussolini used the powerful transmitter at Bari in his attempt to undermine British and French "imperial interests" in the area long before World War II, and it was to counter his efforts that the Mandatory administration set up the Palestine Broadcasting Service. Many years later, Gamal Abdul-Nasser, in his bid for leadership of the Arab world, beamed his plea for Arab unity over Cairo's *Sawt al-Arab*.

Meanwhile, in the years leading up to the establishment of the State of Israel, *Sawt al-Hagana* — the Hagana's clandestine Arabic radio service — was putting out the first feelers towards bridging the growing gulf between Jews and Arabs in the area.

It was from this humble beginning that Israel Radio's Arabic Service developed. Its 1,200 kw. transmitter, one of the most powerful in the Middle East, can now reach every corner of the Arab world — from the Persian Gulf to Morocco, from Aden to the Gulf of Alexandria.

Unlike Mussolini or Nasser, Israel Radio has chosen to address itself not to Arab emotions but to Arab reason. The Director of the Arabic Service, Zadok Ben-Meir, and his deputy, David Sagiv, like their predecessors Shaul Bar-Haim and Ya'acov Khazma, all four of them Jews brought up in Baghdad and intimately acquainted with the political and cultural nuances of the Arab world — have eschewed the frenzied rhetoric so characteristic of Arabic broadcasting in favour of a calmer, lower-keyed pitch more in keeping with the message they are trying to put over.

This message can be summed up in a single phrase — the possibility of peaceful coexistence and mutual respect between Jews and Arabs in the Middle East. They are trying to drive home to the Arab listener that Israel did not come into being to gratify the whimsical fancy of a bearded Viennese journalist. Neither is it the result of some demonic international conspiracy to deprive him of his birthright. What he is asked to believe is that the Jewish State was created in the heart of the Arab world in response to a real historic need, and that this does not necessarily have to be at variance with the Arabs' own interests. So the tragic history of European Jewry, culminating in the Nazi Holocaust, is stressed, as are the common cultural roots of the Jews and Arabs and the golden age of Arab-Jewish symbiosis in the past.

Neither is the image of Israel as a modern, dynamic state well able to take care of itself, if forced to, neglected. But aware that while strength is respected, the braggaria is not, the Arabic Service tries to present these as objective and dispassionate as possible, and has in fact managed to build up a reputation throughout the region for objective reporting — a reputation consolidated by its coverage of the Six Day War, the accuracy of which stood out so starkly compared with that of the Arab stations.

In a part of the world bedeviled by a bewildering number of political schisms and shifting alliances, the intelligent Arab listener has long been used to the idea that he has to rely on some "third party" for a more or less true picture of what is happening in the area. For a long time, in the Middle East as in other parts of the world, the BBC World Service was his automatic choice. But there is evidence that in recent years, Israel Radio's Arabic Service has begun to take over this mantle.

A SURVEY conducted last year showed that almost 90 per cent of all Arab listeners in Israel and the administered territories, tune in to the Jerusalem newscasts. This puts the Arabic Service in first place, ahead of the Voice of Cairo, *Sawt al-Arab* (also from Cairo), and Jordan Radio — with the BBC only in fifth place. Although it is impossible to say how representative this picture is for the Middle East as a whole, there is evidence that the Service has a considerable listenership throughout the region.

The main source of such evidence is the press in the Arab countries. Countless articles have appeared dealing with the influence of Israeli broadcasts on the Arab masses. Some of these are distinctly hostile — such as the article which appeared in the Beirut weekly, *Al-Hawadith*, about two months ago, accusing Israel of using its broadcasts to sow dissension among the Arab countries. Others, like one in the Lebanese daily *Al-Jarida* last year, are more sober, and acknowledge the importance of Israeli broadcasts as a reliable

political commentaries, interviews and magazine programmes, the Arabic Service is certainly not under the delusion that they strike a resonant chord in any but the smallest minority of listeners in the Arab world. Not that this has led to despondency. The Service realizes that its main task — now and for many years to come — is to create a reservoir of credibility, respect and goodwill that, some day in the future, will make its message palatable to the broad Arab masses. So the bulk of its 14 hours of broadcasting time each day is given over to filling this reservoir, slowly and painstakingly.

IN ESTABLISHING its credibility, the Arabic Service relies mainly on its newscasts and political commentaries. The latter include daily ones in colloquial Palestinian and Egyptian Arabic, and a twice-weekly one in colloquial Iraqi Arabic. A very popular feature three days a week is "True or False," which juxtaposes conflicting reports from different Arab news media and tries to resolve the contradictions.

There are twelve 25-minute newscasts a day, each followed by a political commentary on some topical issue or a review of the press in Israel, the Arab countries and the world at large.

While the newscasts cover all major world events, most time is given to developments in Israel and in the Arab world itself. The Service tries to present these as objectively and dispassionately as possible, and has in fact managed to build up a reputation throughout the region for objective reporting — a reputation consolidated by its coverage of the Six Day War, the accuracy of which

source of information about the "enemy."

Other clues are given by people coming to Israel from the Arab countries — either Jewish immigrants or, more recently, summer visitors. The Arabic Service has on its files a number of letters from such people attesting to the popularity of its broadcasts in various parts of the Arab world. Arabs and Jews in roughly equal numbers. Quite apart from the visitor who has spent the last 15 years in Saudi Arabia, notes that there, Israeli broadcasts come third in popularity, behind only the local Saudi Radio and Radio Jordan.

In replying to listeners' letters on the air, the Service does not confine itself to those that are sympathetic in tone. It also picks out critical ones received from listeners in the administered territories. Letters with questions like "Why do you speak of terrorists?" and not "freedom fighters?" or, "Why have you Jews come to deprive us of our homeland?"

Listenership is, of course, a reliable, if not foolproof, key to credibility. But the following anecdote, authentic or not, which went the rounds in Lebanon following the Israeli raid on Beirut in April, reveals more than any survey possibly could about the type of grassroots credibility Israeli broadcasts have been able to achieve.

The day after the raid, a Beirut man called on a friend and told him he was on his way to such-and-such a hospital, to visit his brother, who had been injured in the operation. The friend looked puzzled, and mumbled something about hearing he was at another hospital. The next day the two met again, and the man told his friend: "You know, you were right. Samir wasn't in the hospital. I mentioned. Just how did you know where he was taken? No one was even supposed to know he had been hurt."

"From the Israeli radio, of course!"

WINNING THE RESPECT of the Arab listener is a subtler task, and demands a more sophisticated approach. There is little to be gained by hitting him over the head with examples of Israeli and Jewish culture — it is vain to hope that he will come to love Shai Agnon's stories or Balak's poems or be moved to tears by Shuli Natan's rendition of "Jerusalem of Gold." The average listener, understandably enough, would simply switch over to another station carrying a play by Tewfik al-Hakim or a song by Umm Kulthum.

So the Arabic Service hopes, on the one hand, to compete with the 18 other Arab stations in the region, and on the other, to show the Arab listener that an official Israeli body — the State Radio — can have a highly developed and sensitive appreciation of his own culture. The successful presentation of another people's culture requires great deal of empathy and respect for that culture — and this, with time, cannot but build up a reciprocal respect on the part of the Arabs.

In the field of culture, the Arabic Service realizes that it has a special duty to the more than one million Palestinian Arabs under Israeli rule. So it has taken upon itself the task of encouraging those Palestinian artists whose works promote the cause of peace.

Much of Palestinian literature is, understandably enough, suffused with the theme of "The Lost Homeland" and this is hardly the type of message Israeli Radio can be expected to promote. Both Mr. Ben-Meir and Mr. Sagiv are well aware of the problem, but sincerely believe that in the poets Michel Hadad and Jamal Ka'war, the writers Mahmoud Abbaal and Mustafa Murrar, and the playwright Solim Khouri, they have top-flight creative writers who are quite representative of the less extreme

elements in Palestinian culture. As part of its campaign to promote local Palestinian culture, the Arabic Service earlier this year organized an Arabic Song Festival in Jerusalem's Binyanei Ha'Ooma. Despite desperate attempts by Damascus Radio to intimidate potential audiences, the huge hall was jammed — with numbers. Quite apart from the high artistic standard of the event, the fact that Jews and Arabs could come together for such an event more than justified the holding of the Festival, which the Arabic Service hopes to stage annually.

BUT IN A part of the world where religion plays such a prominent part in the daily life of the masses, respect for the Arab must ultimately be measured against the yardstick of respect for his religion. And the Arabic Service has not been blind to this. Its broadcasts each Friday from different mosques in Israel have proven very successful both in Israel and the administered territories — as have its Sunday broadcasts from the various Christian Churches — coming second in popularity only to the newscasts. And there are signs that this popularity has spread to the Arab countries as well.

At first sight this seems paradoxical, as the Moslem establishment in Israel does not enjoy any special prestige in the Arab world — most of the clergy and religious leaders fled in 1948, and the religious establishment has had to build itself up slowly over the past 25 years. The reason for the programme's popularity appears to be that whereas most Arab stations devote their Friday sermons to a political harangue, those broadcast over Israel Radio restrict themselves to a learned study in depth of genuine religious issues. And these make a welcome change for the truly devout Moslem listener.

The annual Koran competition organized by the Arabic Service throughout the month of Ramadan also shows a sensitive regard for Moslem religion. More than 1,300 entries were received last year — including several from Jews. One of the latter, from a Ramat Gan housewife who had spent her childhood in an Arab country, stunned the panel of judges — mostly Moslems — with the profundity of its knowledge, the eloquence of the language and the beauty of the handwriting. And the overwhelming reaction was one of respect — the kind of respect the Arabic Service is trying hard to win — and believes it can win — among the Arab masses.

APART FROM its news and cultural programmes, the Arabic Service carries a large number of broadcasts on particular interests, such as a woman's corner and agricultural magazines, and apparently trivial features like birthday greetings and request programmes. All these, addressed to the simpler listener and tailored to his needs, help to build up drop by drop, that all-important reservoir of goodwill without which any sort of peaceful co-existence will be impossible.

Perhaps the best example of this is the greetings programme, which until the Six Day War was virtually the only link between members of families torn apart in 1948. However banal or insignificant the message might seem to the outsider, the simplest birthday greeting can be the most important thing in the world to say, a man who hasn't seen his sister for more than 20 years.

Undeterred by the implacable wall of hatred and misunderstanding confronting it, the dedicated team of Jews and Arabs working for Israel Radio's Arabic Service are patiently paving the way for the day when the word "peace" will be more than an empty greeting in the Middle East.

مكتبة من الأصيل



The spirit of the Three Day March captured in photographs.

THE BLISTER BRIGADE



Parade-ground precision—the Golani Brigade.

(Below) A helicopter surveys the route.

(Mike Goldberg)



Japanese contingent in colourful costumes.

(Aharon Arotches)



More than 20,000 marched, including at least one dog.

(Mike Goldberg)

(Below) German and Swiss groups mingled with the local marchers.

(Werner Braun)



مكتبة امن الاصل

The 'reconstruction' of Soviet Jewry

JEWISH NATIONALITY AND SOVIET POLITICS by Zvi Y. Gitelman. Princeton University Press. 573 pp. \$20.

Joseph Nedava

THIS IS AN excellent work dealing with what might be considered the most depressing chapter in the 300-year history of Russian Jewry. It concerns the establishment and activities of the Jewish Sections (Yevsektzia) of the Communist Party of the Soviet Union during the period 1918-1930. Formally and ostensibly this agency, both on the national and local echelons, was created for the express purpose of adapting Soviet Jewry to the modernizing conditions of the new system. The three basic tasks it set for itself were the destruction of the old order, the establishment of "the dictatorship of the proletariat in the Jewish street," and the reconstruction of Jewish national life. The end result was tragic: it failed miserably except in its first task. The cataclysmic effect of the Bolshevik Revolution of October, 1917 gradually tended to crush Soviet Jewry to non-existence.

This process was to have been a matter of time, and it is therefore all the more pathetic that Jews as Jews were instrumental in Stalin's drive to speedily obliterate all vestiges of Jewish national characteristics. The Yevsektzia greatly assisted in undermining Jewish resilience at a time when Soviet Jews were trying to carve out for themselves some kind of autonomous stand, however precarious, that would enable them to survive as an ethnic entity.

It may be true that it was a hopeless attempt from the outset. The Jews, not being rooted in any territorial concentration, could not withstand the onslaught of crushing "integration." Communism was not prepared to tolerate any status of separatism of a "rootless" minority. Even Lenin's sanctimonious avowal of "national" rights for the various Soviet nationalities was in the final analysis sheer opportunism. Furthermore, where the Jews were concerned, Lenin would not even admit to their being a "nationality" and consequently he saw no solution to the Jewish question but the total assimilation of the Jews. Under the best of circumstances, as Prof. Gitelman rightly points out, "secular Judaism" — if the Yevsektzia had succeeded in crystallizing it — could only be a transient phenomenon, failing to maintain itself across more than two or three generations.

IT IS FROM this aspect that Gitelman's book goes beyond its importance as a historical study and becomes a subject of lively topicality: indirectly it provides the background to the recent manifestations of the re-emerging Zionist movement in the Soviet Union, culminating in the heroic struggle of Russian Jews for the right of repatriation to Israel.

Indeed, Prof. Gitelman has spread his research net wide, beginning with the examination of the politics of the Jewish question in Tsarist Russia. He discusses in great detail the history of the Bund and the ideological controversies which marked the various stages of its development. There is ample justification for the great stress he lays on the Bund for it contributed greatly not only to the Jewish labour movement, but also to the general Russian Social-Democratic party.

The Bund from its very outset oscillated between two poles: on the one hand it was a Jewish nationalist and assimilationist, while the other still wished to preserve something of the Jewish national heritage it carried with it from the Pale of Settlement. With the advent of Bolshevism, naturally, the former faction gained the ascendancy, for it was assisted by the regime. In December, 1918 the

Bund was still against the Bolshevik dictatorship, but the party was soon to split. The crucial battle was finally joined at the Twelfth Conference held in Gomel in April, 1920. The majority declared themselves for a Communist Bund ("Kom-bund"), renouncing most of their former basic tenets, also symptomatically enough, distinguishing themselves as "more Communist than the Communists."

"The Communization of the Bund has long been a sensitive issue for Jewish historians and politicians," writes Prof. Gitelman, and although he does not undertake a final evaluation of the matter, he does admit that ex-Bundists (such as Rakhmlel Vainshtain, Esther Frumkin, Molehe Rafes and Aleksander Cherneritsky) played a predominant part in the Yevsektzia. A similar process of dissolution befell the Faroukists (which had been formed as a result of a merger of the Zionist-Socialists and the Jewish Socialist Labour Party) and Poalei Tzion. These three parties constituted the main components of the Yevsektzia.

AS HAS already been stated, the first task undertaken by the Yevsektzia, that of implementing "the dictatorship of the proletariat on the Jewish street," was successful beyond all measure. In fact, the leaders of the campaign which aimed at the destruction of themselves. "Old order" overreached itself. During 1921-1922 in particular they applied to their "historic" assignment of uprooting all traits of the Jewish tradition the unparalleled zeal of neophytes. They conducted their "modernizing" drive with ruthless ferocity, so much so that, paradoxically, the responsible leaders of Jewry were forced to appeal to their friendly acquaintances among the Gentile Bolshevik leaders (Lenin, Gorky, Lunacharsky and others) to relieve them of the harshest manifestations of persecution at the hands of their brethren.

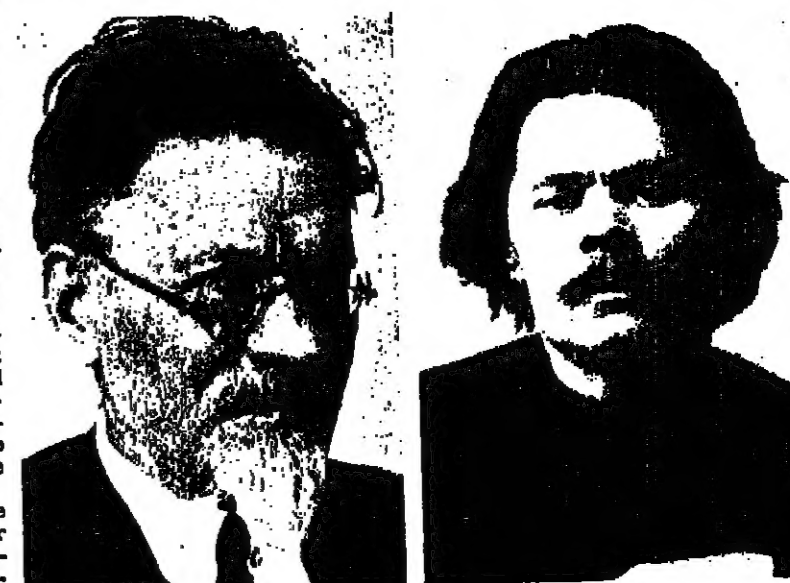
Almost from its very birth the Yevsektzia made itself an abomination and a target for boundless hatred in the eyes of Soviet Jews. Instead of undertaking some kind of "educational" mission, the Yevsektzia ran amok in the Jewish street. It disbanded the kehilot with all their close-knit communal institutions. It declared a relentless fight against "bourgeois" Zionism, and drove all Zionist activists underground; the ex-Bundists in particular now found an opportunity to wreak vengeance on their erstwhile antagonists and competitors.

In the bitter struggle between the Hebraists and Yiddishists, the latter now had the upper hand; all Hebrew schools were closed and Hebrew newspapers suppressed. A group of Hebrew writers, headed by Blauk himself, had to seek the help of non-Jewish Bolshevik leaders to enable their peaceful departure from Russia. The Hebrew theatre Habimah, too, was unable to hold out in the Soviet Union in the face of the fierce opposition of the Yevsektzia.

THE WORST lot of all in this campaign befell the Jewish religion. The anti-religious jihad," writes Prof. Gitelman, "was one of the wildest episodes in Yevsektzia history." Here ex-Bundists, ex-Faroukists and ex-Poalei-Tzion alike participated in it eagerly. David Zaslavsky would not forget the unpardonable sin committed by Jews in having presented a Tora Scroll to the Tsar. Esther Frumkin, granddaughter of a rabbi, came into the limelight by calling out hysterically "Doloi ravinov" (Down with the Rabbis!). All Jewish religious schools were shut down, and a fiendish propaganda campaign was launched against Judaism by newly recruited "Bolsheviks." A series of "public trials" was staged in the various cities against all Jewish festivities and institutions, and "verdicts of death" were universally pronounced over them. The epithets used by members



Stalin liquidated the Yevsektzia. (Below, left) Kalinin sought a "Zionist" solution. (Right) Gorky interceded for Russian Jewry.



of the Yevsektzia would not have shamed the most imaginative rabid anti-Semites. One can say that by 1928 the destructive task of the Yevsektzia was completed, and it was then to embark upon the second stage what Prof. Gitelman calls "the constructive years." But what was there to build on a desolate waste? The Jewish "tree" was uprooted and no "branch" embellishments would do. With regard to other nationalities in the Soviet Union, Stalin spoke of Socialist "contentment" in national form, but in Judaism both are historically intertwined. Almost the only national form left to the Yevsektzia was language — Yiddish — and indeed something was done in this respect: numerous Yiddish schools were founded and a few Yiddish newspapers published.

Yet, it was not enough; attempts to create a specific Jewish culture were unsuccessful. In an effort to "extricate" themselves from the "corbatic" tradition through the "correction" of Yiddish orthography, and although the distortion of all of Jewish history, not even what might be termed a workable misfit was produced. The vacuum remained unfilled.

And another crucial problem had

to be solved; the process was called "the productivization of the Jewish masses," undertaken under the slogan of "Face to the Shtetl." The Yevsektzia was still fighting the petit-bourgeois character of the Jewish artisan. How could its "Nationalistic" traits be maintained? It is here that the discussions within the Yevsektzia came to the fore. Two schools were vying with each other for ascendancy. One was "minimalist" or "gradualist," believing that modernization of Soviet Jewry could be accomplished only gradually, through agricultural colonization rather than large-scale industrialization; only settlement on the land would guarantee the much needed Jewish compactness. This school stuck to an emaciated principle of "nationalism," influenced to some extent by the doctrines of the "rightist" Bukharin.

THE SECOND school put its trust in the general tendency of "Bolshevization"; its maximum goal was industrialization. Casting aside all aspects of nationalism, it tended to adopt the Trotskyite Left Opposition stance of assimilation. The growing pace of Jewish urbanization was bound, as they saw it, to expedite this process.

THE BELIEF in agricultural colonization as a possible solution to the Jewish question in the Soviet Union was responsible, in the 1920s, for the projects of settling Jews in Crimea, on the Belorussian marshlands when drained, and in Birobidshan. It is worth noting that the Gentile Soviet leader Mikhail Kalinin was very eager to find a substitute for Palestine. He was very explicit about the matter, contending that "the Jewish People faces the great task of preserving its own nationality and to this end a large part of the Jewish population must be transformed into an economically stable, agriculturally compact group... Only under such conditions can the Jewish masses hope for the future existence of their nationality." But Kalinin was too "Zionist" — inclined for some of the internationalists of the Yevsektzia. The colonization projects raised great controversies among its members, and ample room was found for mutual accusations of "Rightist" deviation. Prof. Gitelman is of the opinion that had some consensus crystallized about the Belorussian Marshlands project, official Soviet financial aid would have been forthcoming, and the project might have materialized. This, however, is doubtful, for it goes against the very grain of the principle of Russification inherent in Soviet Communism.

Be that as it may, Soviet Jewry remained without a "territory" of its own. The language aspect of its culture also lost ground, for the Yevsektzia failed to Yiddishize the Jewish trade unions, and the Jewish masses generally refused to read Yiddish newspapers and do anything which tended to separate them from the general Russian fold.

It is noteworthy that during the crucial decade (1920-1930) of the Yevsektzia's hectic activities, Stalin kept himself aloof and intervened little in what was going on in the "Jewish street." He saw no need for that, for the Yevsektzia was doing his job very efficiently. When the work was finished, he met no opposition in ordering its liquidation in January, 1930. It could not even be considered a kind of *deus ex machina* move, for by then the Yevsektzia had completely outlived its usefulness. Stalin was not ready to tolerate even a mild form of Jewish separatism. "The Stalinist formula for modernization precluded ethnic maintenance," Moreover, Prof. Gitelman states that Stalin considered that "the Jews were too important and too potentially disruptive — to be allowed to pursue even a distinct road to development."

IN THE END, Stalinist forced-draft industrialization and the collectivization drive of the five-year plans brought about Jewish integration, and the price for Jewish absorption into the mainstream of Soviet life was assimilation. The Yevsektzia proved to be no more than a "technical apparatus" and a temporary organ.

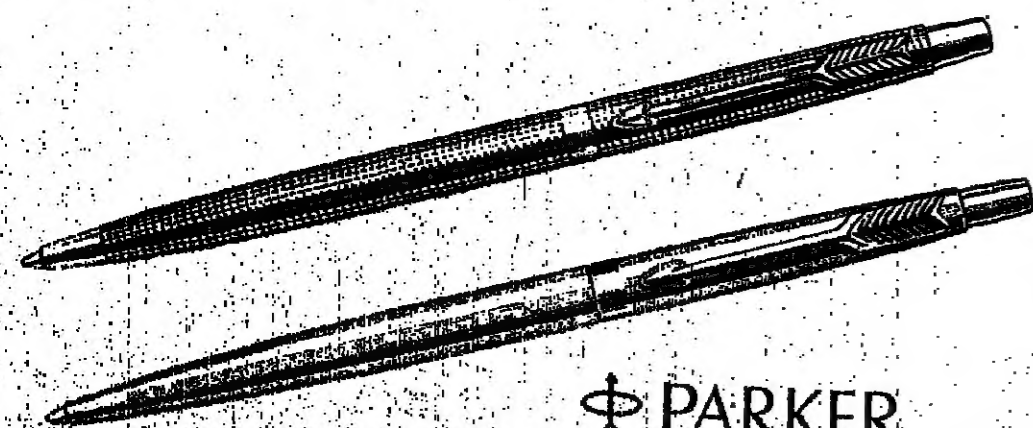
Prof. Gitelman's study is well researched and fully documented. He has covered his subject from all aspects. It is for the reader to draw his own conclusions as to what was to be reaped in the field when the Yevsektzia had left. One significant harvest was the revival of Zionism in the post-Stalin period. Therefore, one cannot help wondering about Prof. Gitelman's assertion that the Yevsektzia "was especially successful in destroying Zionism and Hebrew culture, which were relatively new and tender growths on Russian soil." To be sure, Zionism and Hebrew culture were deeply-rooted in Russian Jewry from its very inception. Jews have carried along with them over the centuries this heritage which has since always nourished the national movement. The recent re-emergence of the national movement simply awaited the "physical" opportunity to give vent to its never extinguished aspirations.

Joseph Nedava, Professor of Political Science at Haifa University, is the author of many historical and biographical studies including "Trotsky and the Jews" (reviewed here on February 8, 1973).

מכון לחקר



NEXT TIME GIVE A PARKER!



PARKER

Last time you probably gave him a good brandy or scotch but, of course, now it's gone. Had you given him Parker's International Classic he would still have it twenty years from now.

Parker — the right gift for all festivals and special occasions.

Available at quality stationery stores.

For advertising requirements the sole distributor is A. and J. Ellman Ltd., 140 Allenby Rd., Tel Aviv. Tel. 625139.

The world's most wanted pens. Top of Israel's public opinion and "Better Buy" polls, 1973.

In defence of Orde Wingate



Wingate explaining his strategy to Emperor Haile Selassie during 1941's Ethiopian campaign.

WINGATE IN PEACE AND WAR by Derek Tulloch. Forewords by Major-General John Allison and Sir Robert Thompson. London, MacDonald. 300 pp. £3.50.

Matthew Nesvicky

MAJOR-GENERAL Orde C. Wingate remains one of the most controversial personalities to emerge from the military history of this century. A highly unconventional soldier, his life was divided between daring exploits on the battlefield and frustrating engagements with the British military establishment. As a result of having developed more than his fair share of enemies, therefore, Wingate frequently has been depicted in memoirs as an erratic, effectual commander who pursued personal glory over tactical accomplishment; worse, he also has been called a religious fanatic and a compulsively self-destructive neurotic.

IN THIS LATEST account, Derek Tulloch attempts to balance the picture. Although Tulloch probably knew Wingate as well as any man could, although Wingate really had no close relations with anyone. As young cadets at the Royal Military Academy at Woolwich, the two began their careers together and diverted themselves by riding to hounds. When Wingate's life ended in an air crash in the jungles of Burma in 1944, Tulloch was serving as his friend's Chief of Staff,

though the intervening years had taken the two soldiers in widely different directions, they maintained contact and their paths occasionally crossed. Tulloch's admiration for his commander-to-be apparently never waned during all that time — nor after.

Tulloch makes no pretence of writing a full-fledged biography. The definitive account, he acknowledges, has been written by Christopher Sykes. What he does try to do is counterweigh some of the harsher judgments which Sykes, the official British military historian, and others have made about Wingate. His defence, in the classic military manner, is to mount a vigorous offensive against Wingate's detractors. In support of this offensive comes the expected tendency to minimize his hero's flaws.

Wingate's rather severe Scottish childhood gets scant attention here. Tulloch dwells more on the puny Wingate's rigorous physical training programme designed by his father than on the daily prayer and Bible-reading sessions inspired by his mother. The author tells us that by the time Wingate arrived at Woolwich, he was "mixed up in his mind over religion," that he began rebelling against the teachings of his church, that he occupied himself a good deal of the time with trashy novels. Orde's sister Sybil maintains that he had an incurable religious temperament, but Tulloch holds that with his introduction to military life during this first time away from home, Wingate was "never to recover the faith" of his youth. Of Wingate's lifelong habit of totting a Bible and quoting great biblical passages from the Prophets, in English and in plath-Hebrew,

however, Tulloch has little to say. All of this is important, of course, in understanding Wingate's activities in Eretz Yisrael in 1937-8, his first overseas assignment. Tulloch argues that Wingate's feelings for the Jews were simply the case of a Briton's sympathies for the underdog. Others, of course, have pointed out how Wingate's religious imagination became inflamed at the idea of leading a Jewish army in a campaign for redemption of the Holy Land. (Wingate later was to propose himself to a startled Chaim Weizmann as commander-in-chief of an independent Jewish nation's armed forces.) As Tulloch admits, the Eretz Yisrael experience "proved to be by far the most important event in Orde's career," but since the author was "completely out of touch with Wingate at the time" he devotes only three pages to this period.

THE SIGNIFICANCE of Wingate in Eretz Yisrael was fourfold: by organizing and leading the Special Night Squads of the Hagana operating out of Kibbutz Ein Harod, Wingate helped lay the foundations of the modern Israel Defence Forces; in the opinion of no less a judge than Moshe Dayan, Wingate, meanwhile, was to find his life's mission, and although military duties hung over him to other parts of the world, his letters indicate an ever-present desire to return to Eretz Yisrael; in fact, the place where Wingate was first to put his ideas about guerrilla warfare into practice, ideas which he was to expand and refine elsewhere throughout his career; and lastly his activities in Eretz Yisrael earned him a fast reputation as a "service" command being which referred to him as a

"security risk" and an "untrustworthy." Although Wingate earned himself a decoration for being wounded while leading one of his Jewish patrols, he also earned himself powerful enemies in the pro-Arab British military establishment. He had not only become too cosy with the natives, but also had thrown in with the wrong ones. As a result, he was put on the shelf in England, given a bad report, and was banned from even visiting Eretz Yisrael again — his passport was stamped to that effect. Wingate threatened to appeal his critical evaluation and treatment to the King, but his few friends prevailed upon him to moderate his actions and bide his time.

Tulloch met up with Wingate again at this period and found him moody, disdainful of military protocol, untidy in dress. He then provides us with the following personal glimpses, the kind only a military historian could conjure:

"During this period there was a minor incident which illustrates Orde's extreme naivete in small, everyday matters. One morning my wife and I took him out to look at our horses which were out at grass, and I lent him a pair of my gum boots. When he returned them I was horrified to find that they were split right up the back, as he had put them on over his shoes. He did not realize that gum boots were not meant for such treatment."

TULLOCH'S HORRORS aside, Wingate got a second chance. Whether it arose from the fact that a few brass-hats, like Sir Archibald Wavell believed in his worth, or whether it was simply that by 1939 the British army needed every available officer, is not clear. Nevertheless, Wingate was posted to Ethiopia, presumably a safe enough corner for him. His task was to assist in driving the occupying Italian forces out and re-installing Emperor Haile Selassie back on his throne. Tulloch says he can only call this a "bloody-minded" period in Orde's life. Wingate decided on a long, dramatic overland drive across some of the roughest terrain Asia had to offer. In the course of the campaign he drove around 20,000 camels to their death — and didn't exactly win the love of his troops or his superiors. The generals were shocked at what they considered a very costly and unnecessary move. For his part, Wingate felt he was denied proper credit, and wrote a blistering report virtually all of his higher-ups for failing to provide proper support for his offensive. Never a diplomatic man, he also expressed the astounding theory that England was more concerned about maintaining her Empire than she was about creating independent states in such places as Eretz Yisrael and Ethiopia.

THE ARMY came down on him hard. His report was suppressed and mutterings around general headquarters had it that Wingate was simply trying to become another Lawrence of Arabia; publicity-seeking, unstable, the field, too unconventional. Wingate personally ranked at the comparison. Although Lawrence was a distant relative, he loathed his pro-Arabism and felt that his tactic of rousing natives to rebellion was inferior to Wingate's own technique of turning well-trained regular troops into guerrillas.

At any rate, Wingate saw himself about to be sacked and broke down. In a Cairo hotel room, he tried to end it all by slicing his throat with a rusty battle knife. Tulloch, who characteristically hurries over the attempted suicide, lays partial blame on the dangerous drugs Wingate was taking for the malaria which he had contracted earlier. Other biographers, like Sykes and Mosley, state that it was the sense of failure — of Satan thwarting his crusade — that led him to it. Although Tulloch contends that Wingate cared nothing for rank, critics maintain that he actually hungered after advancement, for only through rank could he push through his bizarre schemes for unconventional warfare. Thus it would seem that, with pros- almost all, Wingate would have felt that he had nothing to live for.

Sent back to England to recuperate, Wingate's next battle was to get himself certified physically and mentally fit. Meanwhile, he caught the eye of Winston Churchill, who was so impressed with the young officer's impassioned defence of guerrilla operations that the Prime Minister took him along to the Quebec Conference to meet President Roosevelt.

WINGATE GAVE Churchill just the kind of action that the Prime Minister wanted and needed at the time. Wavell called Wingate out to India for an unspecified position. Wingate, bumped up to major-general, took Tulloch with him and surveyed the situation. "The Japanese were swarming all over Asia and the British were gnawing their braid in fear that India would fall as well. Wingate then assembled his Chinese forces for what he called 'long range penetration' behind enemy lines."

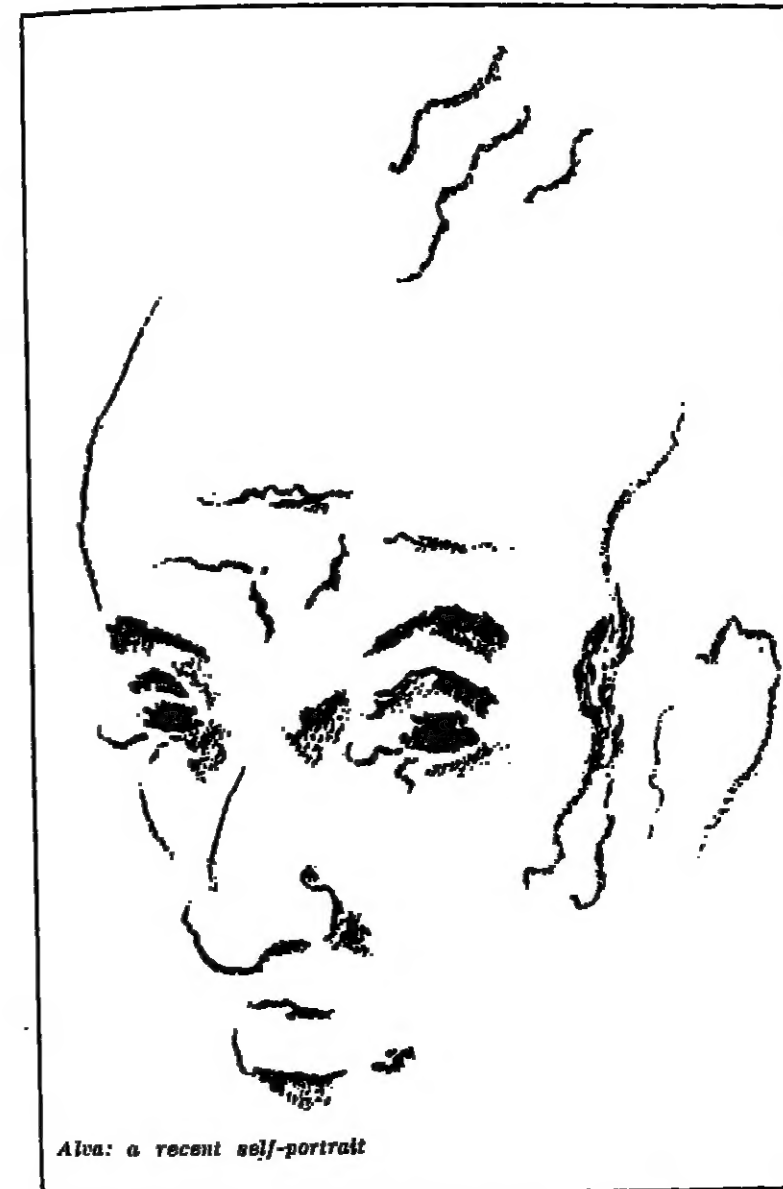
In the first campaign, Wingate led 3,000 air-supported troops through the Burmese jungles, harrying the Japanese and interrupting their supply routes. He returned after three months, having lost a full third of his men (a fact which doesn't seem to impress Tulloch very much). His commanders like Giffard, Slim and the American Stilwell supported the general view that the campaign had been dear and of "little or no strategic value." But Churchill saw it as a daring adventure which indicated to the world that the British lion was still alive and kicking in Asia. And more importantly, Tulloch shows that General Mutaguchi of the Japanese XV army was bewildered by the attack and that his timing was completely thrown off.

The British and American command thought Wingate's kind of warfare resulted in little more than nuisance value to the enemy. But while they bickered among themselves, jockeying for public favor, political power and supplies, Wingate manipulated a second long-range penetration, this time larger and more spectacular than the first, including flying men, supplies and moves into the jungle via glider aircraft. Then, shortly after the offensive was launched, he died.

WINGATE BELIEVED that war the future would be basically guerrilla in character, and what he accomplished in training conventional troops for long forays into the field has had much bearing afterwards in Asia, Africa and Latin America. Wingate probably would have disapproved of the American technique of moving troops thicker and thinner, like the American equivalent of the "scorched earth" policy in World War II. He was a man who wanted to evolve into the modern Green Berets. Wingate preferred the concept of sustaining ground forces by air drops for continued hit-and-run tactics in a given territory. So at a time when nervous Britons were thinking along the lines of building a Maginot Line along the Irrawaddy River in Burma, Wingate was blazing a daring new kind of warfare; if Wingate the man has not been vindicated, his tactics certainly have.

As Wingate's chief staff officer in Burma, Tulloch was in a good position to judge the petty rivalries and jealousies of Wingate's superiors. He (as chief of the Southeast Asia Command) flexibility toward Wingate, but has few kind words for anyone else connected with the theatre of operations, and is especially harsh towards Stilwell (who himself never had much affection for the "Limeys"). Tulloch's judgment is sharp: "Surely there has never been another war in history where the allies deceived each other so continually with regard to their true intentions." And in the thick of them was Wingate, a difficult man to know, a hard man to serve with, and one impossible to like. Tulloch's account is by no means even-handed, but read alongside some of the more critical Wingate biographies, it provides an extremely valuable view of a man who is honoured more in this country than in any other, including his own.

Odyssey of an artist



Alva: a recent self-portrait

WITH PEN AND BRUSH: Autobiography of a painter by Alva. London, W. H. Allen. 100 pp. £5.

Lewis Sowden

TRUE TO HIS calling, Shlomo Alva lets his work tell the greater part of his story as an artist; and so his autobiography consists of about 20 pages of narrative and notes, plus critical comment and bibliography, and then 68 reproductions, eight of them in colour. One would not have been willing to forgo a single of the reproductions; but one could have taken much more of the life-story. The fragments he offers us make the outline of a career that seems typical of the Jewish artist in 20th-century Europe, living at a time of upheaval and moving from one country to another in search of a tolerant regime and a live-and-let-live society.

Alva, who recently turned 70, had

his childhood and youth in the chauvinist Berlin of the Kaiser. He was, as he says, "protected from the worst excesses of Prussian education by being sent to a Jewish school which was for that time a relatively liberal establishment." And here the first clash of irony enters his life.

His father, a religious man, wanted him to grow up a God-fearing citizen, but he didn't know that most of the teachers at that school were either agnostics or free thinkers. Even the private tutor engaged for him, "who opened up a new world for me," was not the kind his father had in mind. He made him read "Candide," and Alva grew convinced that only art and music were worthwhile pursuits and the only literature to read was the revolutionary sort.

To get him away from politics his parents agreed to his becoming a professional musician. But the time was out of joint for Alva in this respect. Music was coming under the influence of Schönberg

and the atonal movement, and "I was incapable of writing music which I did not hear."

THE FAILURE of his father's raincoat factory during the German post-war inflation forced him back to his first boyhood love, drawing, and he took up commercial art for a living. Now new vistas opened for him when he discovered that drawing the human figure offered him unlimited scope of expression. He did line drawings, and the one he reproduces in this volume, a piece of modelling magical in deftness and simplicity, affords ample support for his belief that he had found himself (he was 23 then) and the place for him was Paris.

So began the odyssey of an artist and a Jew. The great galleries of Europe drew him from France to Italy, Switzerland, Germany. Then the Nazi "reign of terror" drove him back to Paris and later, in the 'thirties, to London, where he found himself with a "stateless passport."

He spent the summer and autumn of 1940 interned on the Isle of Man (where he did ball-point drawings of his fellow internees), and then back to London, which for Alva has since been his "furthest West."

That's really as far as he takes his personal story. For the rest he offers us reproductions spanning 50 years (nudes, Biblical studies, self-portraits which include the surrealistic, Israeli and Jewish themes) and in addition a few key comments to help us on the way: "Economy in drawing and composition has always been the guiding principle in my work. To succeed in transforming the subject into a lucid image, I found it necessary to select only the essential and to discard everything superfluous and extraneous." Hence, "Alva the Essentialist," as he has been called.

"But the great themes of the past... demanded a stronger and more expressive form. A more drastic simplification seemed necessary to achieve a deeper impact, demanded by those great and always valid themes... To develop such a concise form, I drew and painted a series of heads which gradually became more and more stylized." Hence, his series of "Prophets," which there are six here.

And finally, in the early 'sixties, "I felt the urge to refresh my painting by working from the 'lived' model." And so came his series "The Female Form," with which this book can be said to open and close. It begins with his early figures. Even the private tutor engaged for him, "who opened up a new world for me," was not the kind his father had in mind. He made him read "Candide," and Alva grew convinced that only art and music were worthwhile pursuits and the only literature to read was the revolutionary sort.

Before closing, Alva takes a brief fling at the "peculiar gospel of anti-art" and the "humbug which he sees when he looks at the contemporary scene — an observation which, I hope, will win him lots of applause."

To the Jerusalem Post Literary Editor Sir: — That "terrible Teutonic revolution" which Heinrich Heine predicted and Professor Golo Mann "supposes that no one will really want to associate it with the insane criminality that began in 1933" (your issue of September 7) is thoroughly documented to be just as Heine foresaw. In, most recently, Emil Fackenheim's "Encounters Between Judaism and Modern Philosophy" (N.Y. Basic Books).

Should Prof. Mann have no time to pursue the whole, most instructive argument, he would find the crux summed up on pages 166-7 and 192-5 of Prof. Fackenheim's book. I highly recommend the entire book for the brilliant accomplishment of its stated purpose as "A Preface to Future Jewish Thought."

KATHARINE S. FALK
Jerusalem

READERS' LITERARY LETTERS

M.D.'s faith, Heine's vision

To The Jerusalem Post Literary Editor Sir: — I am editing a book on the faith of living physicians and physicians, living or dead, please on the faith of renowned physicians who are deceased. I believe that contact me at the following address: Claude A. Frazier, M.D., 4-C Doctor's Park, Asheville, N.C. 28801, U.S.A.

THE JERUSALEM POST MAGAZINE

FRIDAY, SEPTEMBER 21, 1978

this week 319 years ago Attempt to expel Jews from New York

SEPTEMBER 22, 1654
The first Jews to settle in what became the United States arrived in September 1654 in New Amsterdam (later, New York). Twenty-three of them arrived at the end of a tortuous journey from Recife, Brazil, where they had helped in the unsuccessful defence of the Dutch possession from Portuguese attack. Although they were Dutch subjects, the governor of this Dutch territory, Peter Stuyvesant, exposed them to numerous and severe disabilities, and tried to refuse haven to the penniless and tired refugees. Stuyvesant protested to the Dutch West India Company against the possible settlement of a "deceitful race" who professed "an abominable religion." The population as a whole accepted the group. Instructions from the Dutch West India Company followed, letters written by the Jews to co-religionists in the company. These directed that the newcomers be permitted to live, trade and travel with full privileges. But probably in deference to Stuyvesant and due to the small size of the Jewish group, the Jews — although permitted a burial ground — were not allowed to build a synagogue.

ENCYCLOPAEDIA JUDAICA, vol. 12, col. 1281

For further information about the Encyclopaedia Judaica please fill in and mail this coupon.

ENCYCLOPAEDIA JUDAICA
P.O. Box 7145, Jerusalem, Israel
Name _____
Address _____
City _____ Phone _____

ENCYCLOPAEDIA JUDAICA

THE HAIFA COMMUNITY COLLEGE

Enrolment for the academic year 1978-79 for the departments of
PHOTOGRAPHY
GRAPHIC ARTS
INTERIOR DESIGN AND ARCHITECTURAL DRAWING
will end on September 25, 1978
The Department of Management
SENIOR SECRETARIAL COURSE (bilingual)
DIPLOMA ACCOUNTANCY COURSE
will end on October 10, 1978.
The academic year 1978-79 will commence on October 31, 1978.
High school graduates and holders of external matriculation certificates are eligible for enrolment.
Further particulars: The Haifa Community College, 12 Rehov Hanna Senesh, Haifa, P.O.R. 4131. Tel. 84179, 81780.
Bus No. 12, 26, 27, 28 Sunday to Thursday between the hours of 9 a.m. and 1 p.m.; 5.30 and 7.30 p.m.

ISRAELITISCHES WOCHENBLATT REVUE JUIVE

Founded in 1901
CH-8008 Zurich/Switzerland, Florastrasse 14
Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.

Sample copies and cost of advertisements available.

PAGE SEVENTEEN

מזמן הצלח

FRIDAY, SEPTEMBER 21, 1978

PAGE SIXTEEN

THE JERUSALEM POST MAGAZINE

Is I.Q. inherited?

GENETICS AND EDUCATION
by Arthur R. Jensen, London,
Methuen, 370 pp. £3.50.

Yaron Ezrahi



IMAGINE A SOCIETY in which the value of equality is historically regarded as sacred and a fundamental premise of public policy and the political order. That society is beset by racial tensions and social gaps which are intolerable by prevailing standards of equality. Yet the tensions are largely mitigated by the belief that these inequalities are the provisional results of historical and social contingencies and that equalization is within eventual reach, primarily through education.

Then imagine that a widely read journal of education, sponsored by perhaps the most respected university in that society, publishes a feature article written by a reputable scientist, in which he argues strongly and articulately that differences found in the average scholastic performance and intelligence of children coming from different ethnic and economic backgrounds are largely the result of hereditary and not environmental factors; and that these differences can neither be fully explained by environmental deprivation nor ultimately remedied by education.

Now you have the elements of a drama in which the main hero is a scientist who tries in the name of science to explode an irrational myth, a cherished social value and to advocate a radical change in the entire character and structure of the educational system. This modern Gulliver is, of course, attacked from all sides as an enemy of justice, equality and the disadvantaged. Shortly after the publication of his article he becomes the centre of a great public controversy. Against the rage of the public and the attacks levelled against him even by some fellow scientists, our martyr defends his right to spread the truth in the name of the superiority of rational knowledge to political ideology and in the name of what he defines as the good of society.

The place of the drama is of course North America, the scientist is the now-famous psychologist from the University of California at Berkeley, Arthur Jensen, the journal of education is the "Harvard Educational Review" and the article, published in the Winter, 1969 issue, is entitled "How Much can we Boost I.Q. and Scholastic Achievement?"

Public attention has been attracted especially to those parts of the article in which Prof. Jensen suggests that "the lower average intelligence and scholastic performance of Negroes could involve not only environmental but also genetic factors" and to those in which he evaluates major operating educational programmes as failures and traces their lack of success to what he encountered following the publication of his original article.

Aside from the interest in the scientific aspects of the heredity-

the result of environmental deprivation and can thus be remedied by improving the environmental conditions of the low achievers.

The scientific debate concerning the role of heredity versus environment in determining human traits and accounting for differences among human groups is of course not a new one. What is novel in the Jensen article and in the controversy which it catalyzed is the intensity and the directness with which the hereditary thesis is presented publicly as a challenge to fundamental social values and policies in the U.S.

IN THE BOOK under review, Arthur Jensen has assembled, together with his now-historic article from the "Harvard Educational Review," a number of other complementary studies in the heritability of mental traits. Of particular interest to a wider public is the section in which he treats the ethical issues involved in genetic research on human mental abilities and the rather lengthy preface in which he gives us his verdict on the criticism and abuse he encountered following the publication of his original article.

Aside from the interest in the scientific aspects of the heredity-

environment debate, the Jensen controversy raises and illuminates some of the central social and ethical questions which become relevant in contemporary societies because of the growing role of science in public affairs:

- By what criteria should scientific theories about human nature and human behaviour be adopted as guidelines for social policy in such areas as education and welfare?
- Should cherished social and ethical values be discarded on the grounds that science deems them unrealistic or links them to false presuppositions about "reality"?
- How much can scientists hope to influence public opinion and public policy while using their privilege of professional autonomy as a shield against political pressures and as a license to ignore the rules of the political game?

Prof. Jensen takes the position that as a scientist he has an obligation to spread the truth, even if it challenges the basic assumption of the American dream that all men are created equal. Policies based on this premise, he suggests, should be rejected because it is a false premise, it cannot work and, in the final analysis, does a disservice to society.

AGAINST THIS position, one may advance the counter-argument that even though scientific criteria are important, they cannot constitute the sole basis for accepting or rejecting a public policy; that in human affairs certain ideas and practices are established not because they prove true or effective by scientific standards but because they correspond to cherished social notions of justice and morality.

Thus, against Jensen's position that the failure of certain educational programmes to significantly narrow gaps in human intellectual performance warrants their rejection, one can argue that these programmes should be sustained as long as they correspond to the moral imperative to treat all human beings as if they were of equal potential. Obviously, as an ethical norm equality cannot be refuted by empirical evidence. According to this argument, the value of disseminating and applying scientific knowledge in public affairs must be balanced against other values, such as the value of reducing social conflicts and the value of the idea of justice. Such considerations limit the application of scientific theories in other areas as well, as can be exemplified by the limits set to the reliance on psychological theories of criminal behaviour where they appear to undermine basic legal structures.

"Genetics and Education" and the vast literature that has been generated by the Jensen controversy (see the bibliography at the end of the book) are, then, highly recommended reading not only for those interested in the outstanding scientific questions but also for those concerned with the tensions and conflicts which evolve in our culture between science and society, between knowledge and ethics.

Yaron Ezrahi lectures in problems of science, society and government in the Hebrew University's Political Science Department.

Seasons

*Springtime.
Spring flowers.
Blossoms
Balancing in two minds.*

*The Winter mind
Is come from its lethargy.
Summer is at hand.
Magnolias magnificent white.*

*But the sea is restless —
Its season
For setting scores,
And boats are rolling.*

*The mind
Spends the night in deep thinking,
The day
In useless fidgeting about.*

*This is Springtime
And the tulips are out.
The lawn is lily green,
The sky a mirror of grass.*

*The deep blue grass
Of Indian legend.
Some are praying.
Incense embalms the air.*

*Sentences are said by heart
From very ancient books.
Heads bowed.
They think in ancient terms.*

*Spell their beads
And are blessed.
Others run about in ottos,
Obnoxious of the sun.*

*Shun spiritual life,
Fucking in money spending.
The wise
Try and meet the Sea again.*

*Its storms and its caress,
Its simple breathing
In and out of Heaven.
Creeks are deserted*

*And yet this is the time
To meet there
The sea-birds,
Gannets and mewes.*

*Gulls are crying
Their newly-found joy
And rocks are rocked
In sunshine.*

*This Summer
We shall seek the precious shells,
Walk on sea-swept stones,
Weep for joy*

*In the grassy paths.
The beaks of sea-birds
Are cruel
When their nests are near at hand*

Claude Kosmann is a French poet who has published several volumes of poetry in French and English — only in the latter in the past four years. She is now on her fifth visit in Israel, attending special courses at the Hebrew University.

*Beware of birds, ghosts
If you set out
Before the morning sun
Or the cock has crowed.*

*But tread the earth,
Hear the whinnying,
Gallop
Horses of the wind.*

*Find the island fairies
When mist is coming down.
Draw water
From the well*

*Near the little ruined church
And beehive dwelling.
And listen to the stories
Of an evening*

*When turf
Burns stubbornly
In the open fire,
And the company*

*Sit around
In good humour.
Drink port wine
And porter.*

*But thousands of miles away
The Sun
Is master of ceremony,
The Hamish*

*Sends dust flying
And mosaic floors
Display
Birds and fishes, holy.*

*The mind soars
To high Heaven.
There is no limit to the blue
Upper Universe.*

*Palm-trees
Break the silent heat.
High hills of rock
Assert their magnificence.*

*It is full Summer
By now.
Mirages tell stories
Of the sea*

*But are not to be believed.
O when will the mind
Be delivered?
Broken planes*

*Bombed tanks
And armoured cars
Tell of past violence —
Scars*

*On the motionless sand.
Peace has not yet descended.
But minds must be modelled
And taught.*

*O when will the fanatic
Mind
Be delivered?
The desert is bountiful.*

*Seasons have come and gone,
Spring and Summer.
Hear the cry of brotherhood
In peaceful lands.*

quando vivere e' saper vivere



Quando vivere vuol dire
cogliere il significato più
autentico di ogni momento,
allora diventa saper vivere.

Stock è una scelta precisa
che riflette il tuo saper vivere.
Stock 84, secco e vigoroso.
Royalstock, raffinato e delicato.

STOCK

... e il vivere diventa saper vivere

STOCK '84 IN ITALY: "DON'T JUST LIVE — LIVE IT UP!"

SAME BRANDY. SAME BOTTLE IN 123 COUNTRIES — AND ISRAEL.
STOCK '84 LARGEST-SELLING BRANDY THE WORLD OVER.

BRANDY, VERMOUTH & LIQUEURS BY **STOCK**
INTERNATIONAL PRODUCTS, PRODUCED ALSO IN ISRAEL.

FOR THOSE WHO DEMAND QUALITY, FOR THOSE WHO BUY QUALITY, FOR THOSE WHO LIKE QUALITY.

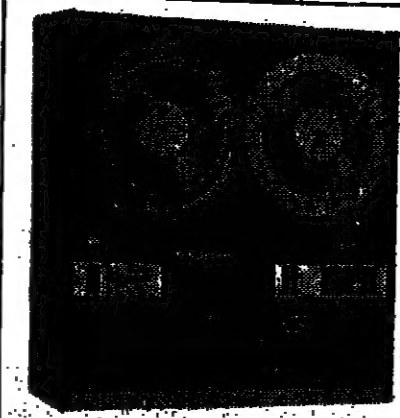
TANDBERG

SHOWROOM AND SERVICE LAB

107 Reh. Hahashmona'im, Tel Aviv. Tel. 260544



Sole agents and representatives
ELECTRON CSILLAG Ltd.



مكتبة النور



On this page: photographs from "Concerned Photographer 2."

W. Eugene Smith: Mourners, Spain, 1951.



Hiroshi Hamaya: Snow, Japan, 1956.



On this page: photographs from "Jerusalem, City of Mankind."

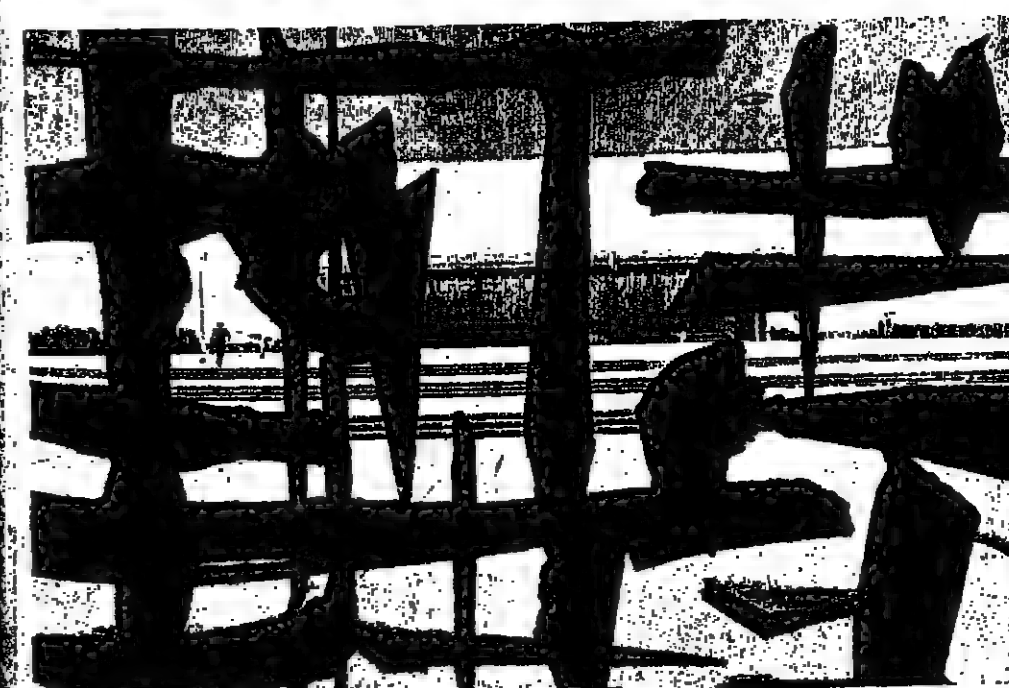


Bhupendra Karia. (Right) Leonard Freed.

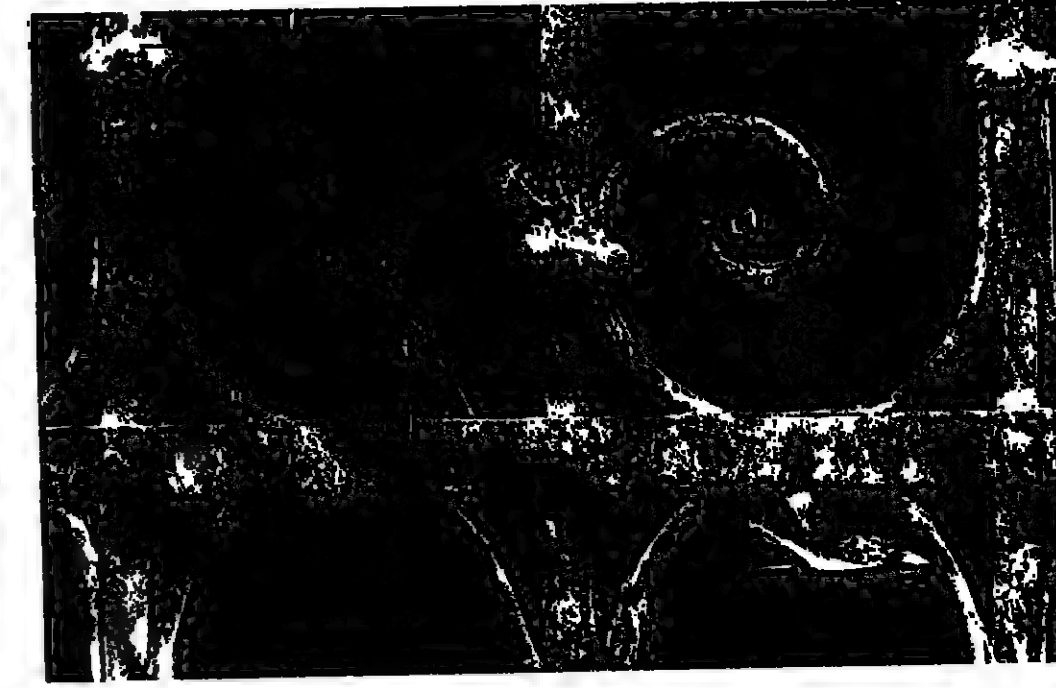
Jerusalem International Photography Triennale



(Above) Roman Vishniac, Poland, 1937. (Below, left) Gordon Parks, New York, 1948. (Right) Don McCullin, Bangladesh, 1971.



Cornell Capa. (Right) Ron Havilio. (Below) Marc Riboud.



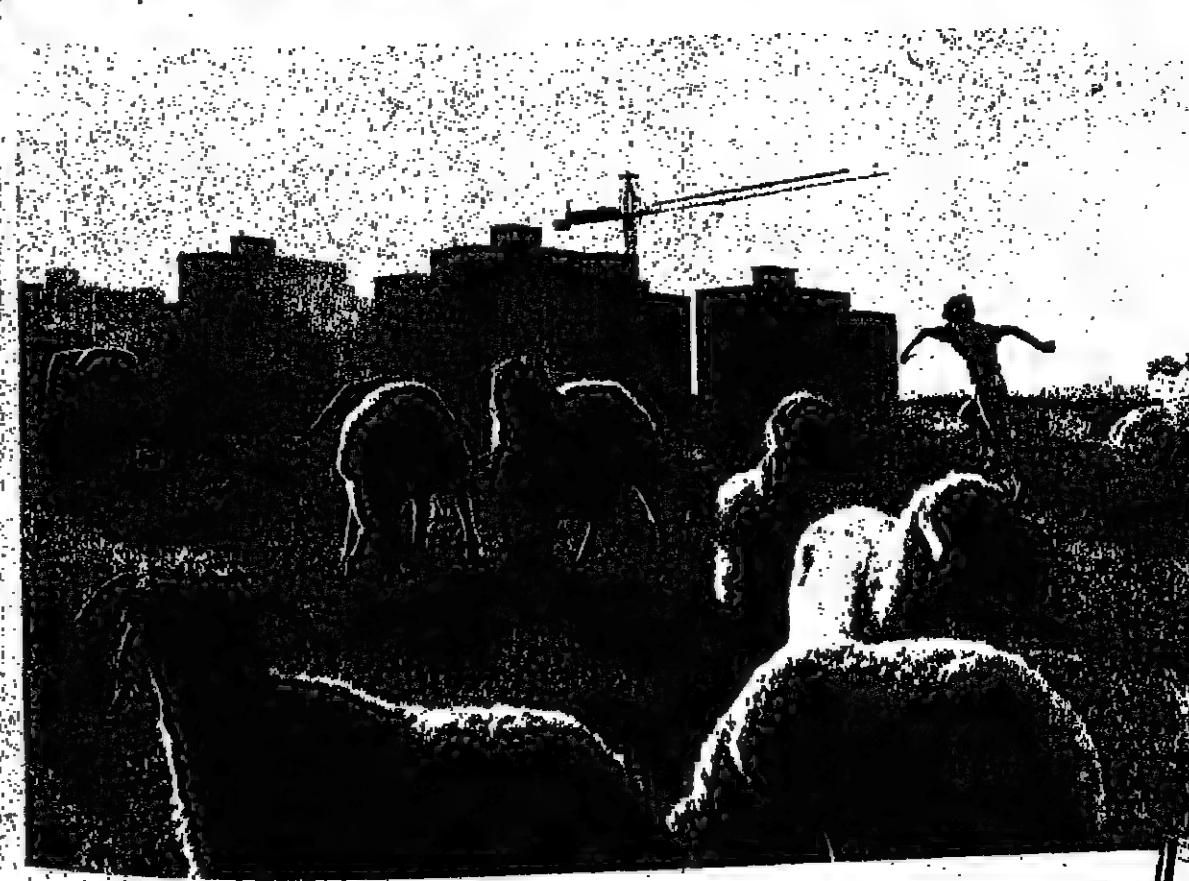
FROM Tuesday, September 25, till the end of November, the Israel Museum will be the focus of an important photographic event: The First International Triennale of Photography. Produced in collaboration with ICP—The International Fund for Concerned Photography and the City of Jerusalem, the Triennale will feature the simultaneous world premieres of two major exhibitions: "Jerusalem: City of Mankind" and "Concerned Photographer 2," plus old masterpieces. "I strongly believe that photography is the art form of the twentieth century and that, in the words of Edward Steichen, 'it can explain man to man and each man to himself,'" says Jerusalem's Mayor Teddy Kollek. "We hope to establish a photographic wing in the Israel Museum; no other art museum in the world has yet tried to provide a permanent home for this kind of photography," he adds.

The photos are the work of 21 world-famous photographers, eight of whom visited Jerusalem especially for this exhibition last year. Several Israelis are among the 21. Following the Jerusalem showing, the exhibit is scheduled to tour the U.S., opening at the Jewish Museum in New York next May.

The "Concerned Photographer 2" exhibit consists of more than 200 photographs in colour and black-and-white, representing the work of eight renowned photographers. "Concerned Photography," explains Cornell Capa, executive director of ICP, "strives to use photography in the liberal Greek sense—to write with light."

Established in 1966 in memory of Werner Bischof, Robert Capa and David Seymour, "Chim," the Fund seeks to encourage photographers of all ages and nationalities who are vitally concerned with their world and times.

This year's show includes the work of six young Israeli photographers who were awarded prizes by the Exchange National Bank of Chicago and a special exhibit is devoted to two pioneer Israelis, Alfred Bernheim and Zvi Oron.



The historical survey, Masterworks of Photography: 1837-1937 was loaned by the Exchange National Bank of Chicago, which owns the largest corporate photography collection in the world, the darling of the Bank's president, Samuel W. Sax.

It includes the first photographic copy of Hebrew print—a negative on paper made in 1837 by one of the pioneers of photography, William Henry Fox Talbot, which depicts the 150th Psalm.

There are also two views of Jerusalem from the early 1860s by the German photographer, Auguste Salaman.

مركز الفن

BEGED OR day & night



MISS BEGED OR at her youngest 15 Morel Dugan Old Jaffa Tel. 03 826169 Open 10 A.M. midnight Fri. until 100 Sat. 8 p.m. - midnight

Conveniently yours MISS BEGED OR DOWNTOWN 40 Montefiore Street, Tel Aviv Tel. 03 622769 Open 8 1/2 7 p.m. Fri. until 100

BEGED OR Personally yours 104 Ben Yehuda St. Tel Aviv Open 8 1/2 7 p.m. Fri. until 100

"THE BOUTIQUE" at the Factory Migdal Haemek Open 8 a.m. - 4 p.m. Fri. until 100

ESI OR Sholl in and see us Coffee time or anytime 190 Dizengoff Street Tel Aviv Tel. 03 220533 Open 9 2 p.m. - non stop Fri. until 2 30 p.m.

ONE EVENING many years ago, when Tel Aviv was still quite little and life here was presumably more innocent and pure than today (with, of course, plenty of hardships of a simpler sort), a young couple found they could not get to sleep on the first night in their new flat.

The year was 1938. The flat was on Nahmani, just off Rothschild, and the young couple were Dr. Mordochai Bornstein, philologist and psychologist, with four degrees from European universities, and his wife Rahel, a singer. What kept them awake was a terrible smell, or, as it is called these days, air pollution.

The next morning they asked among the neighbours, and were told, "The freight train brings quantities of carobs..." Wrong answer. Then they heard of a chemical factory on Derech Petah Tikva, which did turn out to be a source of poisonous fumes. The Bornsteins initiated legal proceedings; medical witnesses testified to various sudden deaths at nearby Bellinson Hospital, and the couple circulated a petition signed by 150 suffering citizens. The factory was closed by court order in 1940.

But the source of most of the smell, it turned out, was the municipal garbage dump then located at Mikve Israel. And so started a strenuous of Kafka-like dealings with the authorities of 30, 20, ten, and five years ago, the Bornsteins skimming endlessly with ministries and municipalities in what turned into a lifetime project.

SOME OF the documents that went into these battles — "about one-tenth of the material I have" — appeared last month in a book by Rahel Bornstein, dedicated to the memory of her husband, who died in 1968. The title, not one to attract the casual browser (*Hayenu Vekhum Ha'avur* "Our Lives and Air Pollution," 399 pp. Alef Publishing) has a double meaning, which refers both to the lives of the Bornsteins, which were committed to the cause and to the lives of all the rest of us who merely suffer, consciously or not. The book is really a non-book, or perhaps a scrapbook, adding up to the history of garbage in Tel Aviv, in terms of one couple's refusal to become resigned or embittered. The ultimate results are a sad commentary on the value of individual civic concern.

There are letters to and from Government officials, newspaper reports, medical reports and articles, even obituary notices (clusters of "sudden deaths" of apparently healthy citizens may, it is implied, be the result of poisoning by polluted air) with hardly any text. Real-life and real-death — documents add to the Kafka quality. There is a beginning and an end (in between the sequence of dates is sometimes confusing) but no organized middle.

The middle, or muddle, is an instructive history of the development of bureaucracy, and of the undimmed, never embittered, continuing action by a couple who felt strongly about the matter. It is also a reminder that Tel Aviv was by no means sweet and pure two and three decades ago: the eventual garbage dump during the mid-fifties is largely forgotten today by old-timers and, of course, totally unknown to newcomers.

It also documents the fact that the Bornsteins were pioneers in the business of what is now called "quality of life": the establishment of Ma'ariv (the Israeli League Against Pollution and Noise) an organization which, lamentably, has shown itself to be rather feeble, was one of Dr. Bornstein's last public actions before his death.

The country's leaders, past and present, march through the index as recipients of letters, often unanswered. A small sample: David Ben-Gurion as Prime Minister

Tel Aviv smells: a saga



(11 separate references); Abba Khouby as mayor of Haifa; Dov Joseph, as Minister of Health. Pinhas Lavon, as Minister of Agriculture, replied to a letter from the Bornsteins with the question of the cleanliness of Tel Aviv is without doubt serious, and certainly affects the health of its inhabitants.

THERE ARE instructive sagas about over-new "plot plants" for converting garbage into organic compost, which rise recurrently, like the phoenix. Similarly, there is the repeated observation that "meanwhile, the newspaper, continue to carry critical articles" (for which the dates may be 1952, or 1957, or 1964, or whatever you like).

There are episodes in bureaucracy which make current tales of woe sound like piffle. One of

"WHY DON'T DOCTORS pay more attention to our surroundings and deal with what is going on around us, instead of concentrating on what happens inside us?" Mrs. Bornstein asked when I visited her soon after the book appeared. We met in the Rehov Nahmani flat — the same one to which the fumes had waited 35 years earlier.

Since then, of course, North Tel Aviv has appeared, with its high-rise buildings; there are infinitely more fumes of all sorts — from cars and industrial sources — and there is a great deal more garbage, though the dump is now further out. Along a stretch of the Ramle Road, it is enough to knock anybody out any time, any day — and elsewhere now, when the wind is right, I live not far from Rehov Nahmani, and I have been well aware of the smell: probably the only time most of us saw the

municipal dump in its full grandeur was on television, when Phyllis Palgi went there looking for a lost anthropological report. It is also visited regularly by S.P.C.A. members on behalf of the starving dogs, cats — and rats — who live there just as they did long ago. Does Mrs. Bornstein still smell that particular old smell, as distinct from all our new ones?

"Of course," she said, "and so does any sensitive person. Most people are not even aware of their senses." She believes these particular fumes — from uncovered, burning rubbish — are with us all the time, and after years of investigation, is firmly convinced they are connected with many of the "sudden death" book lists.

"Perhaps it would be better if the phenomenon were concentrated, as happened with the smog in London, when so many people died in a short period. Then perhaps there would be a real outcry. With us, it simply goes on constantly."

Her flat is old-fashioned and book-lined, with painted floor tiles, all far from the spirit of disposable bottles and plastic packaging and paper products (there is certainly no "paper shortage" on the world's garbage dumps) that now make Tel Aviv's waste-production nearly 200,000 tons a year. Our population has barely changed in five years, but our garbage is up by seven per cent.

Mrs. Bornstein now works at home as a cosmetician. "The sun is bad for the complexion — and so is much of our way of life." She relaxes by making tiny miniature busts, in clay, about two centimetres high, of Zionist leaders: "Here is Golda. But she's not finished yet. I'm still working on her."

She speaks of her husband with devotion, and makes his presence constant in the room.

"His real aim in life was teaching Hebrew to adults, and his results, based on his own system, were miraculous. His degree in philology was from the Sorbonne. He studied in Vienna, and also in Sofia; from 1926 to 1928 he was an emissary in the Balkan states for the Zionist Organization."

He had originally come to Palestine from Russia in 1925, and the couple were married in 1930. There were no children, on principle. Yet Dr. Bornstein worked actively on the problems of young people, and three of his books are on education. Others include short stories, a play, and a major work on the psychology of the Bible, published in Hebrew in 1964. Among his many published works is a history of "The Collective in Palestine, 1831-1937."

THE PRESENT compilation — whose format could have been improved with respect to chapter headings, more clearly organized categories, and a fuller table of contents related to page numbers — ends on a dubious note: having gone through all this, it is clear that there is no point in repeating the endless maze of newspaper articles, petitions, requests to Government authorities and committee meetings — all of which have brought no results.

A more productive approach is not suggested. But then, if it were, this would be a world best-seller. For the problem is now world-wide, and the miracles of technology have not yet done much about the local garbage dump — though, as the book observes, refuse is dealt with in a more hygienic manner elsewhere in the world. The problem is now also a recurring election-year concern — and that is about as far as we have progressed.

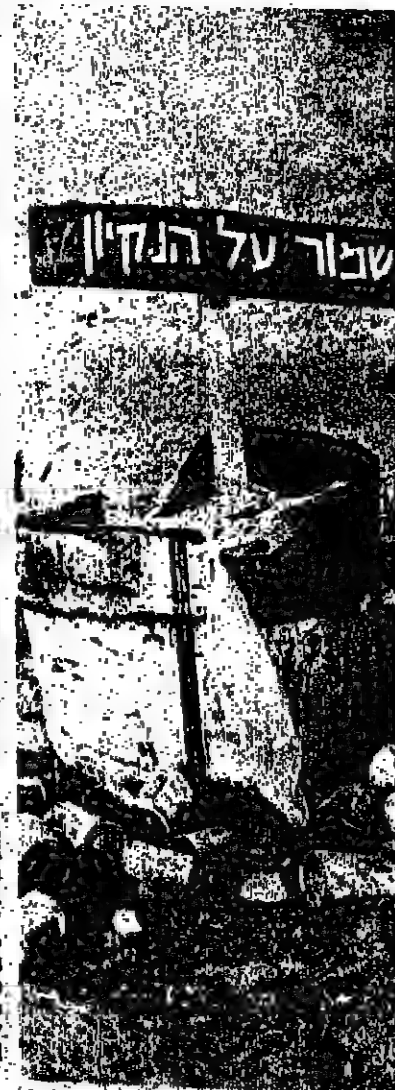
Saintliness was the term journalist Uri Kessari, who used the foreword to the book, used in describing the couple in "Ha'aretz" in 1968. "If there were a few tens or hundreds of citizens like this, we would all learn the neglected essence of the sanctity of life."

Helga Dudman

telegram. It takes up eight pages of to-and-fro documents, and relates the fate of a telegram sent to Mr. Ben-Gurion on June 5, 1960. It was signed by Professor Klopstock, Chairman of the Committee for Public Hygiene, of which the Bornsteins were, of course, moving forces, and requested the immediate removal of the dump, which was threatening the health of Gush Dan residents, to a more distant location. The 300 tons of garbage dumped daily in the vicinity of the Mikve Israel Agricultural School, it was claimed with the support of medical experts, were the direct cause of illness among the students.

The telegram was never traced, the best is the story of the lost letter, and the story ends, after years, with a letter from the Ministry of Communications, explaining that, because files are not kept for more than a year, there is no way of checking the complaint.

"Mikve Fevar," as it was called among the students, was a mysterious ailment well reported by the press early in 1960. The symptoms, detailed in a medical report, never appeared at any other institution, but had also broken out at Mikve ten years earlier, in 1949, when half the students had been stricken. The illness disappeared completely when the dump was finally moved away.



School for problem boys

Judy Siegel



IT IS A frightening thing to see children growing up without the normal joys of childhood. Yet, for the 60 pupils at Jerusalem's Oranin School for problem boys, an early familiarity with the cheerless and unsavoury aspects of life is taken for granted.

"Although they are of normal intelligence, the boys are sent to us because of over-aggressiveness, abnormal behaviour problems and an inability to concentrate on their classwork," says Yitzhak Ezrahi, the school's devoted principal.

The Municipality's Department of Education and the Ministry of Education and Culture, which support Oranin, had expected the children to return to their regular schools after a few years, but that soon proved a false hope.

"They were so far behind in reading and other subjects," he explains, "that they would have been placed in lower grades among children much younger than themselves."

The causes of the adjustment problems, according to Mr. Ezrahi, are most often a lack of love and concern in the home, a traumatic experience in early childhood and strained relationships between the parents. He cites a couple of examples:

One 11-year-old is strictly forbidden by his mentally-unbalanced mother to dirty the house; he has to take off his shoes as soon as he enters the doorway. As a reaction, he is a terror at school — breaking windows, throwing papers and fighting with his classmates. Another child, the son of an attractive divorcee, is continually absent from school so that he can try to prevent his mother meeting with her many male friends.

"They are highly individualistic and egotistic children; they hardly ever cooperate unless it's in a plot to steal apples from a neighbourhood grocer," says Mr. Ezrahi. "They come to us with their own personal notions of right and wrong and an under-



standable desire to take revenge on society."

THE METHODS OF coping with these special sixth- to ninth-graders have been hammered out over 12 years of trial and error. The atmosphere is very informal. Boys wander into the office of the principal — whom they call by his first name — whenever they please.

"If we weren't permissive," explains Mr. Ezrahi, "they would run away from here as surely as they do from their homes or their former schools. And we are the last resort; if there were no Oranin School, the boys would probably be sent to reformatories, prisons or mental institutions."

Discussing their misbehaviour immediately after it occurs is the usual substitute for punishing the boys. "If a child breaks a window, telling his parents would only aggravate the matter, because they would beat him."

The children are divided among five classes, each with a maximum of ten pupils. In addition to 14 specially-trained teachers, the school employs a full-time social worker and a psychologist. Prizes are awarded periodically for good work and attendance, and a television, typewriter and audio-visual aids are used to try to arouse the boys' latent interests in science, writing and other subjects.

"We lay great emphasis on vocational training," says Mr. Ezrahi, and each school-leaver is individually helped to find work through the Employment Bureau or to continue his studies elsewhere.

About five years ago, the school moved to its present quarters in Ein Karem, a compound of decaying, antiquated buildings that look as if they were once a monastery. At the same time, the police authorities searched for a public-spirited organization to "adopt" the school and take an active interest in its pupils. The women's division of B'nai B'rith volunteered.

"Since then," says Mrs. Rahel Rivlin, president of the B'nai B'rith Lodge in Jerusalem, "we have paid for bar mitzvas for boys who would have had none, presents for them when they leave, sports uniforms, a library and organized tours."

The gifts that have been most appreciated are equipment for the school's painting, carpentry, metalwork and ceramics workshops. One can get some insight into these boys' perception of the world by examining the things they produce in these workshops. The bright pastels of children playing in fields of flowers, that one sees hung in most schools, are strangely absent in Oranin. Instead, they paint dark, threatening skies and unsmiling people. Amid the standard clay ashtrays and wooden candleholders are a few armoured men, grotesquely-shaped masks and misshapen animals. Some of the more conventional handicrafts were sold at the B'nai B'rith's recent annual bazaar in aid of the school.

Mrs. Rivlin has noticed a tangible improvement in the pupils' behaviour since the 80 volunteers at her lodge "adopted" them.

"They used to throw stones at us when we arrived, but now they come back after they are married or have completed their army service and thank us."

Mr. Ezrahi is also encouraged by the progress they have shown, but he has in mind several necessary improvements for the school.

"We must have music classes and more sports facilities to use up their tremendous energy. We keep them in school until 4 p.m., but we'd like to have them remain for a regular supper, and more activities until even later." In addition, he suggests that an equal number of girls might some day be admitted, "at first in separate classes and then together. Having girls around here would help make the boys feel that their life is a little more normal."

MATERNITY WEAR

NEW MODELS FOR THE NEW SEASON: TUNICS, SLACKS, SUITS, TUNAFORS, DRESSES, EVENING DRESSES.

MASHA Open all day continuously

4A Rehov Hametech George, 2nd floor, 2 Mercas Baal Metechu (near Allenby), Tel Aviv. Tel. 283515

"LESHERUT HAOLEH" MEANS SERVICE TO IMMIGRANTS... AND THAT'S OUR MOTTO THROUGHOUT THE YEAR!

New regulations affecting duty-free privileges have been postponed to December 31, 1978 — (your goods must be here by then) — do not wait for the last minute — ORDER NOW!

THE BEST INTERNATIONAL AND LOCAL MAKES OFFERED

LESHERUT HAOLEH LTD.

TEL AVIV, 33 Rehov Ben Yehuda, El-Al Building, 4th FLOOR, suite 453, Tel. 62720, 62775.

TEL AVIV BRANCH: D.O.L., 30 Rehov Hey Belyar (Kikar Hamedina-corn. Weizmann).

THE VOICE OF PEACE

A stage in your life — hours and moments of listening to a wonderful world of music you aren't yet familiar with — on Kenwood's stereophonic systems, best-sellers in the U.S.A.

Sales to tax-exempt persons and new immigrants in Israel ilrot.

Distributors: Stereo-Sun, Tel Aviv, 47 Rehov Goula, Tel. 58502.

Display Centre: Tel Aviv, 154 Rehov Dizengoff, Tel. 237442

Authorized Kenwood agents:

TEL AVIV: Stereo Market, 183 Rehov Ibn Gvriol; Yu-Or, 18 Kikar Melchiel Israel; Ultra-Stereo, 28 Rehov Ibn Gvriol; S.B.S., 31 Sderot Rotschild; Radio Kohav, 21 King George Ave.; I. Grunwald, 10a Rehov Tchernichovsky.

JERUSALEM: Sherut Elituz V'electronics, 9 Reh. Pines.

RAMAT GAN: Kenwood, 46 Rehov Bialik; HATZAI: Radio Hatzai, 43 Sderot Hecarmel; Afula: Strachover Bros. Ltd.; Erez: Bus Station; KIBYAT MOTZKIN: Peleg Ltd., 13 Rehov Hashofim; BERSHEVA: Hachshara Electronics Ltd., 45 Sderot Ha'atzmait; (next to Taxi Masada).

KENWOOD

ZIMET ADV. Jacob Steinberg

THE FULLER FIGURE



FASHION

Catherine Rosenheimer

EUPHEMISTICALLY described as "clothes for the fuller figure" or "styles for the mature woman" they may be — but the fact remains that, each season, I hear constant pleas from large ladies for fashionable clothes to suit their measurements. Styles in 44-and-upwards measurements have improved in the past couple of years, and Tel Aviv now has at least two shops specializing in large sizes, but, all too often, the styles offered verge on the frumpish.

A collection launched recently by a new company — Mayraz — has plenty to offer in sizes which go up to 48 and occasionally even above that. Designer Malka Tal often takes one basic dress and, using the same fabric and general line, adapts it for sizes from the smallest to the largest. Her line is simple and classic in the main: polyester and linen mix shirt-dresses with white top-stitching in a wide range of colours offer plenty of possibilities for snappy accessories.

VENTURES INTO more off-beat styles for her new collection were occasionally misguided: red corduroy smock jackets with puff sleeves sat badly even on the slimmest of mannequins. Where tailored styles were concerned, however, her cut and detailing were always good.

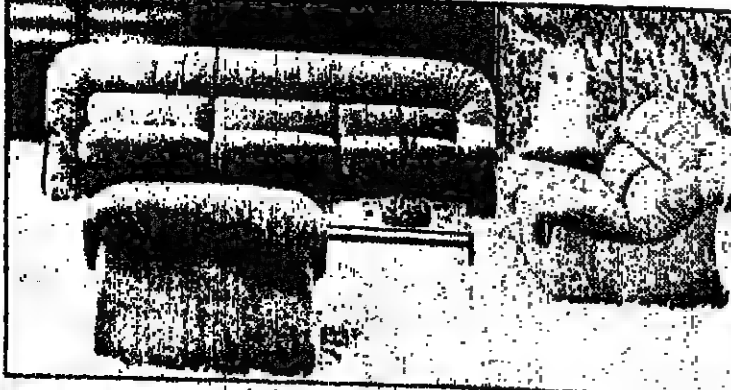
Particularly successful in the large-size version, and very snappy in smaller sizes too, was a U-necked, black A-line dress with white trim to the elbow-length sleeves and a white patent belt, set on a high waistline, clasped at centre front with a heart-shaped buckle.

Evening styles verged on the "Barmitzva" look, with rather too much in the way of silver luxury maxis with matching jackets for my taste. Best of the evening looks was a long, off-the-shoulder maxi in a black and white Boussac print, topped by a matching shawl.



(Above) Two long evening styles designed for Mayraz, by Malka Tal, both in silky-look knit fabrics. Layered style is in navy-blue textured knit, wide-sleeved style in one of many designs made in large sizes as well as small. (Below, right) Left: corduroy blazer suit in bright purple, worn with a silky-looking shocking-pink shirt. (Samy Ben-Gal)

domi
domicil bonit
9 Gilebach st. Tel Aviv tel. 287526



luxury

Pure luxury.
Beautifully
finished.
Beautifully
styled.
Domiluxury.

OXYGEN
PORTABLE
EQUIPMENT
FIRST AID TO SAVE LIFE
ELECTROSIGNAL
TEL AVIV, 42 GEULA ST. TEL 57614

MARY
INTERNATIONALLY RECOGNIZED
ELECTROLOGIST.
Special Institute, with latest
equipment for permanent removal
of unwanted hair.
5 Rehov Shapira, Tel Aviv
Tel. 285637
Free consultation and advice

THE WIDEST RANGE
OF MATERNITY WEAR
with the experience of
JEHOUDITH
39 Rehov Hasmonei,
Tel Aviv.
Tel. 56880. Open all day
Third shop from Allenby Road.

IT OCCURS TO ME/Hadassah Bat Haim

Misguided tour

THE MONASTERY of Mar Saba, tucked away in the Judean Hills, backed by rocks of formidable proportions, looks romantic and legendary since the beginning of time. However, our guide, in a matter-of-fact way, indifferent to our sentimental fantasies, explains that it isn't so old and corresponds in time only with the grim factories of the Industrial Revolution which have survived in Manchester at approximately the same rate of dilapidation.

The gentlemen of the party are allowed to scramble over the intervening boulders and chasms for a closer inspection. The ladies, just the wife of a rabbi from Iowa and myself, have to content themselves with gazing at it from a distance of 300 metres as beyond this point the dangerous presence of the fair sex has been banned by the founder. Through the powerful binoculars the lady from Iowa has thoughtfully brought with her this space is reduced to being practically next door, but the most concentrated scrutiny doesn't reveal anybody doing anything that would offend the most demure of feminine eyes. In fact, it fails to discern anyone doing anything at all.

The guide explains that one of the stories (unauthenticated) of the buildings is that the founder organized this remote retreat in order to get away from his mother, but fearing that even the inaccessibility of this distant outpost would not inhibit a woman of her determination, proclaimed the restriction to be a divine injunction.



There is no historical evidence as to whether she defied her son's order (deeming that, naturally, it would not apply to mums) and clambered over the uninviting terrain to see what he and his friends were up to, or whether she thought of a dozen mums who would join her in the desert, even forgoing male company for a time, and just sit and contemplate nature.

Naturally she would not mention this to her husband and family, as their feelings would be hurt. They are apparently under the impression that she is a cherished and pampered lady of the house; but, she sighs, looking at the bare and forbidding landscape where nothing moves except a herd of goats, "a girl can dream, can't she?"

fellows can't keep their minds off women long enough to recite their devotions, then they are in the wrong business.

Personally, he says, he finds that his wife is an inspiration to prayer and he would feel that his addresses to a Higher Authority would lack validity and appeal if she were not always in his thoughts and included in his daily communications with his Maker.

Convents, too, he declares do not come to grips with reality, though in justice to their members he admits they are more practical in serving mankind and less likely to seclude themselves in hidden fastnesses where human problems are not obtrusive.

His wife, who confides to me when the men have trudged off, that they have five sons at home, all of whom have noisy, hungry and dirty friends, says that she is not altogether in agreement with the rabbi's sentiments. She is of course, pleased to have his appreciation, but in fact there have been times when she has seriously contemplated joining a nunnery, the further from the oven, the washing machine and the vacuum cleaner, the better.

She might drop Mr. Saba a line, she muses, that if he'd like to swap for a while, there is a nice house in Kansas City with all mod. cons. that he could take over for a change. And she can think of a dozen mums who would join her in the desert, even forgoing male company for a time, and just sit and contemplate nature.

THE RABBI, who insists that we call him Elmer, is more indignant about this discrimination than his wife, who is disinclined anyway to toil up and down the ravines in her platform soles and a maxi skirt. He is against the segregation of men and women for worship. He declares that if those

CULINARY NOTES

Haim Shapiro

Tongue and Madeira

AS THE HIGH HOLY Days approach, streets are filled with wage-earners carrying home gifts from their employers. In most cases, the gift consists of a number of bottles of wine — wine which, while far from cheap, brings no joy to the heart of a wine drinker.

Barely suitable even for kiddush, it is of the type known as dessert wine. The fact that even the small percentage of Israelis who enjoy wine with their meals would rarely dream of drinking a dessert wine, does not seem to affect the sales of this commodity. Many are the homes where bottles of gift wine accumulate from Rosh Hashana to Pesach.

But it should be pointed out that some of these wines have the rich, sweet, fruity quality of a Marsala or Madeira (although the taste is, of course, different) and they can be used almost interchangeably with them in many recipes.

ONE SUCH recipe is tongue in a Madeira sauce, which might be a welcome dish during the three-day Rosh Hashana weekend, both because it can be prepared in advance and kept for a few days, and because it is festive without being overly heavy, always a danger when holidays run on for days.

Use a good-sized beef tongue

of about a kilo-and-a-half or a bit more. It can either be fresh or one of the imported frozen tongues now on the market. The tongue is put into cold water with about three bay leaves, a dozen whole peppercorns, five or six cloves of garlic, two level teaspoons of vinegar, two level teaspoons of salt, a few whole grains of allspice and a small piece of nutmeg. Bring to a boil and then put the pot on a very low fire to let it simmer. It should be cooked in two-and-a-half to three hours, figuring 90 minutes of cooking for every kilo.

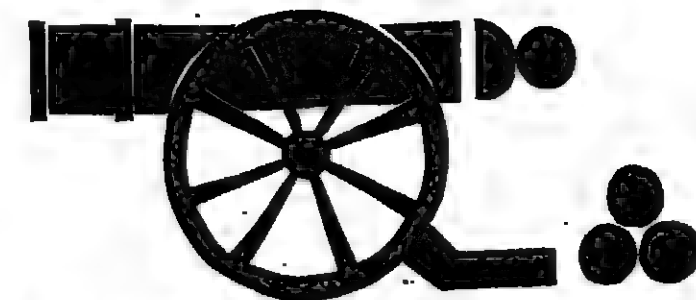
When cooked, take the tongue out of the pot and throw away the water in which it was cooked. Remove the outer skin from the tongue; it should peel off quite easily. Leave the tongue to cool and then you may put it in the refrigerator.

The sauce is made by frying a few cloves of garlic in a little oil for a minute or two. Add a big handful of chopped parsley, stir, and immediately add either a kilo of skinned tomatoes or — perhaps even better in this case — a large tin of whole, peeled tomatoes with their juice. Mash down on the tomatoes with a wooden spoon as they cook. When the whole is bubbling merrily, throw in a generous handful of raisins. As the sauce begins to thicken, pour in a good dollop of "dessert wine" (about half a cupful).

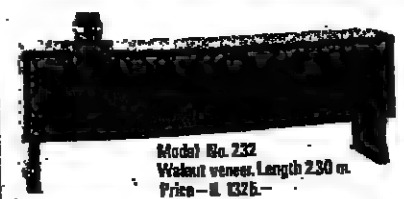
The cold tongue is then sliced and heated in the sauce. While the tongue may be served with the sauce while it is still hot, cold tongue is much easier to slice. The sauce may also be made in advance and reheated.

This is, of course, a somewhat more robust version of the usual Madeira sauce, which is made with tomato sauce and thickened with Madeira sauce, which is made without Madeira. It might be called *Langue au madere sans madere*.

NEW AT MARS HOUSE!



THE BUFFETS THAT CONQUERED EUROPE
WILL CONQUER YOU TOO



Model No. 232
Walnut veneer, Length 230 cm.
Price — £ 1375.-



Model No. 1500
Walnut veneer, Length 150 cm.
Price — £ 1970.-



Model No. 212
Walnut veneer, Length 210 cm.
Price — £ 1150.-



Model No. 2008
Walnut veneer, Length 200 cm.
Price — £ 1050.-

MARS FURNITURE

Tel Aviv, 158 Herzl St. • Ramat Gan, 75 Herzl St.

Tax Free
Free of dollars too



Before you buy any import, examine this Israeli cooker. The Universal 80/5 is the little-big cooker made specially for Israeli-style kitchens. There are 2 separate ovens for kosher cooking. A wonderfully quick and easy infra-red grill. There's a slow-heating arrangement (ideal for cholent). And the ovens have glass doors and light controls... you can see at a glance how the cakes are coming along. Five gas rings on top. That's the Universal 80/5, made specially for Israeli conditions. You must see it, because it won't cost you many Israeli pounds. And it won't cost you a single precious dollar.

UNIVERSAL 80

Available only at better electrical appliances stores. If you have any difficulty finding it, please call: Tel. 825417, 823065, Tel Aviv.

M.HERSCHKOVITZ FURNITURE-NOW IN JERUSALEM!

OUR DISPLAY OF FURNITURE IN A SPECIAL STYLE HAS OPENED!
Please drop in • 1 King George Ave • Quick delivery • Convenient terms

מכאן אל המזל

Wizo's boutique

Diana Lerner

IT HAS NOT YET BEEN inaugurated officially, but the Wizo Boutique on the mezzanine floor of the organization's headquarters on Sderot David Hamelch has already become a unique Tel Aviv shopping attraction.

Under the patronage of Baroness Nadine de Rothschild, the boutique is furnished with white-painted antique furniture and resembles a Parisian salon. Black-and-white upholstery on chairs and walls were presented to the Baroness by the French textile house, Bousmac, and other gifts to the shop were made by such famous French fashion houses as Cardin, as well as Wizo members round the world.

Articles for sale include home decorations, glassware, ceramics, jewellery and "odds and ends," plus a small but well-chosen collection of fashions. There are unusual pieces of costume jewellery, hard-to-find silver-plated ornaments, paper flowers donated by Brazilian Wizo, velvet throw pillows, handbags, knit shawls, and woven fabrics.

The buying, and the running



"Picnic," a knitwear three-piece. (Starphot)

of the shop, are in the hands of two volunteers, Rahel Gerstner and Ruth Gudelman.

"We pick up articles wherever we find them," they told me. "Many are one of a kind and we do not work with factories but with individual artists and designers. This is why customers cannot find the same thing twice."

"We are not strictly commercial," said Adina Berger, the Wizo Boutique's director. "Our margin of profit is lower than in other shops but while none of the things we sell are secondhand, many are gifts. All income from the shop, of course, goes to promote Wizo institutions and services in Israel."

Adina Berger helped to lay the foundation for the Batsheva Arts and Crafts Corporation, and for years managed the Caesarea moutique.

Born in China of Russian-Jewish parents and raised in Shanghai, Adina says she received her education in "the greatest flea market in the world." In 1950, when she immigrated to Israel, she opened the original Yuval Or shop in Jerusalem. It was when she moved the shop to Tel Aviv that Mrs. Berger began to design jewellery. She considers herself the originator of the large rings in silver and gold which became the rage in the 'Fifties.

Her newest special interest is helping immigrants from the U.S.S.R. or the U.S. to develop and market their skills in the arts and crafts field.

TORAH and FLORA

L. I. Rabinowitz

The trees clap hands

Portion of the Week: Deut. 29, 9 — 31,30
Haftara Is. 55,6 — 58,7
The verse discussed is Is. 55,12

"THE FRUIT TREES were asked why is your voice not heard (by rustling in the wind)? They answered, 'We have no need to call attention to ourselves; our fruits speak for us.' The non-fruit-bearing trees were asked, 'And why is your voice heard?' And they answered, 'Would that people would pay attention to us.'"

This explanation of the fact that in the arboreal world it is "the empty vessel which makes most sound," was regarded as too fanciful by the sober R. Hana, and he commented, "That is not the reason. The simple explanation is that since fruit trees are heavy with fruit they do not rustle, whereas non-fruit bearing trees, being free from this weight, make themselves heard in the wind." And in support of the

fact that it is the latter which make a sound, the Mishnah concludes with the proof verse, "And his heart and the heart of his people trembled, as do the trees of the forest before the wind" (Is. 7,2).

That proof verse becomes perfectly clear when it is appreciated that the Biblical equivalent for what are called in the Talmud "fruit trees" (*ilanei peri*) and "non-fruit-bearing trees" (*ilanei serak*) is *atzai sadch* (trees of the field) and *atzai ya'ar* (trees of the forest) respectively.

On the same basis, the verse from the Haftara of this Sabbath (according to the German rite) "And all the trees of the field shall clap their hands" (in joy and in praise of God) takes on a deeper meaning. The "trees of the forest" make themselves heard at the slightest pretext. But it is only at the glad tidings of the coming redemption that the fruit trees overcome the lethargy of their mass and join in the chorus of praise to God.

Is there not a moral in this as we prepare to usher in the Solemn Season? May we not express the hope that those who normally are too "heavy" spiritually to utter thanksgiving and prayer to God will overcome their natural spiritual lethargy and join the chorus of those who extol the King of Kings and accept his sovereignty? And with that thought and hope in mind, I wish all my readers a Happy New Year.

M.A. KATZ
TEL. 266112, TEL. AVIV

NEW IMMIGRANTS

and local residents!
Oil-filled electric radiators, storage heaters, and gas, kerosene and electrical heaters. Also all electrical appliances. Large selection of Israeli and foreign products.

HUSBAND GIVES WIFE... THE GLAD EYE

Happy is the wife whose husband treats her as he did when they were courting. Take care of yourself, particularly your complexion. Make sure your skin is young and fresh. Use these wonderful creams every day:
Taya Deep Moisture Cream
Taya Deep Moisture Skin Food
These creams are based on a recent scientific discovery for preserving the freshness of the skin. Use these creams daily and you will be surprised to see the reappearance of your youthful looks. You will also be surprised at the very low price — only IL6.75. Taya will return your money if you are not satisfied. Let Taya make you beautiful. (Advt.)

DUTY FREE

for tax-exempt customers
You can now buy with Israel Pounds
The best TV set there is. Range of models in various colours. Really modern styling.
IMMEDIATE DELIVERY
Details from better dealers.
Sole importer
Television and Electric Imports Ltd.
51 Rehov Frischmann,
Tel Aviv.
Tel. 246512, 227055

SABA

Life Charlotte
Main Post Office Jerusalem

WIDEST RANGE OF ISRAELI HANDICRAFTS, OLD AND NEW

INDIVIDUAL SERVICE
REASONABLE PRICES
ABSOLUTE RELIABILITY

SPECIALITY:
ORIENTAL JEWELLERY
ORIENTAL HANDICRAFTS

Listed by the Ministry of Tourism
Recommended by Israelis

JERUSALEM
4 Rehov Coreah
Behind Main Post Office
Tel. 221632.

JARDENIA
Graduate electrologist
Special **ELECTROLYSIS**
Hair removal institute. Established 1947
28 Rehov Bar Kochba
(near Kikar Dizengoff), Tel. 244302
FREE CONSULTATION and ADVICE

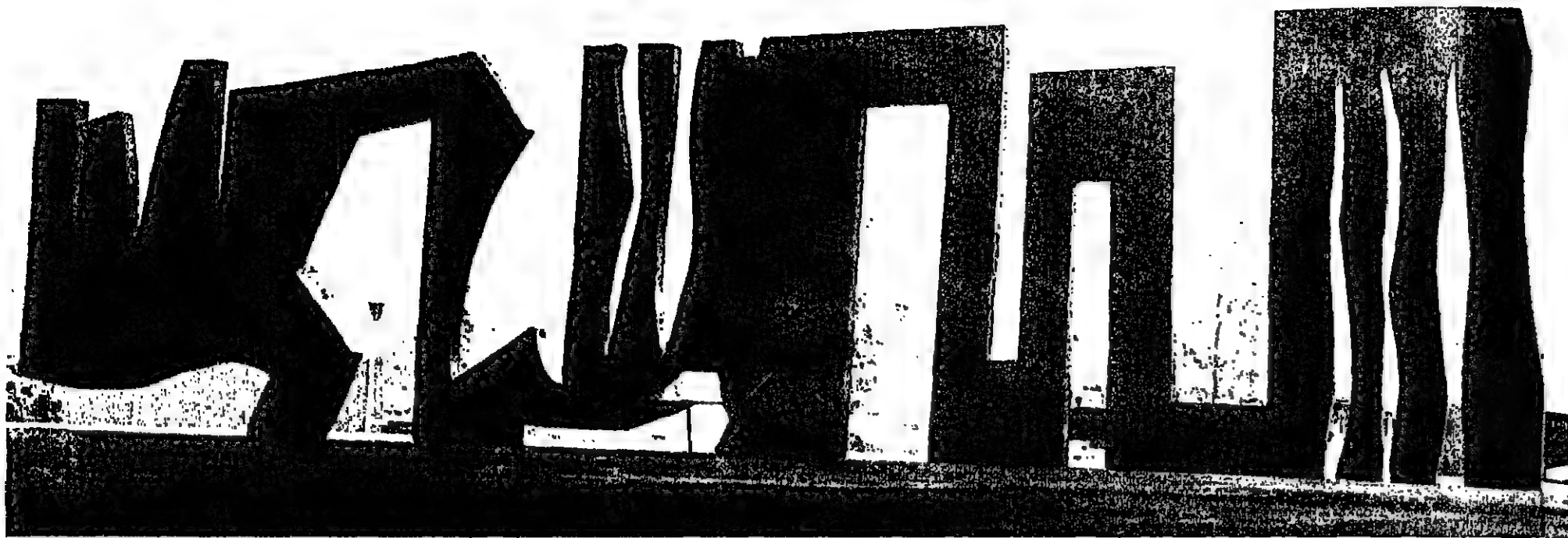
Protect your Capital
Buy an Apartment in Netanya
Luxury apartments facing the beach or in residential area

Ste. Raymond SFEZ Ltd.
RAYMOND SFEZ
Contractor
Sales office: 1 Rehov Ussishkin; Head Office: 23 Rehov David Hamelch. Tel. 053-27632, Netanya.

LIGHT UP YOUR HOME WITH RAAK
FITTINGS HOLLAND
NEW IMMIGRANTS:
2-3 MONTHS DELIVERY
YOU MUST ORDER NOW!
CONTACT YOUR "DUTY-FREE" AGENT
CONSOLIDATED NEAR EAST Co.
15 REHOV HAHARIMONAH, TEL. AVIV, TEL. 260381

TO ALL THE HOUSE OF ISRAEL
A BRIGHT AND SHINY
HAPPY NEW YEAR
FROM
IZHAR

IZHAR — Better By Far



ONE OF New York's more controversial ultra-modern sculptors was in Jerusalem last week to explain his work in religious imagery to the Third International Congress of Art, Religion and Architecture.

Viennese-born Paul von Ringelheim, 30, recently caused a big row in Manhattan when his "Tangential No. 32," a 32-foot-high, silver-colored, wooden arrow sculpture was placed on Park Avenue at 54th Street. It evoked such wide interest that the U.S. promoters of Flat cars photographed one of their plushiest models against it — a supreme compliment in New York terms.

Von Ringelheim has hitherto worked with very large objects, such as his latest creation for the Westinghouse Nuclear Centre near Pittsburgh. Called "Fulcrum," it is composed of two 47-foot mirror-polished aluminum elements, which are suspended in the building's open court.

Yet what brought him to Israel was his constant fascination with much smaller religious symbols for what he calls his Star-Cross

collection, through which he has been searching for new concepts in the form of the Magen David and the Cross, done in gold and silver plate.

This affords him an opportunity both of artistic creation in jewelry and of bringing together the symbols of the two great religions.

He began sculpting 15 years ago, and while working at the foundry of the Museum of Modern Art became friendly with Jacques Lipschitz who later arranged introductions to leading European artists, including Picasso, with a stimulating effect on his development. At the present stage of his career, his credentials include the acquisition of his works by such major collections as New York's Museum of Modern Art, Munich's Haus der Kunst and Tokyo's Museum of Modern Art.

A few years ago he began designing jewelry. Why jewelry?

"I originally designed it to give away as presents, and my girlfriends like them very much. Then Cartier came along and asked me to create a collection and

Image Maker Turns Religious Symbolist

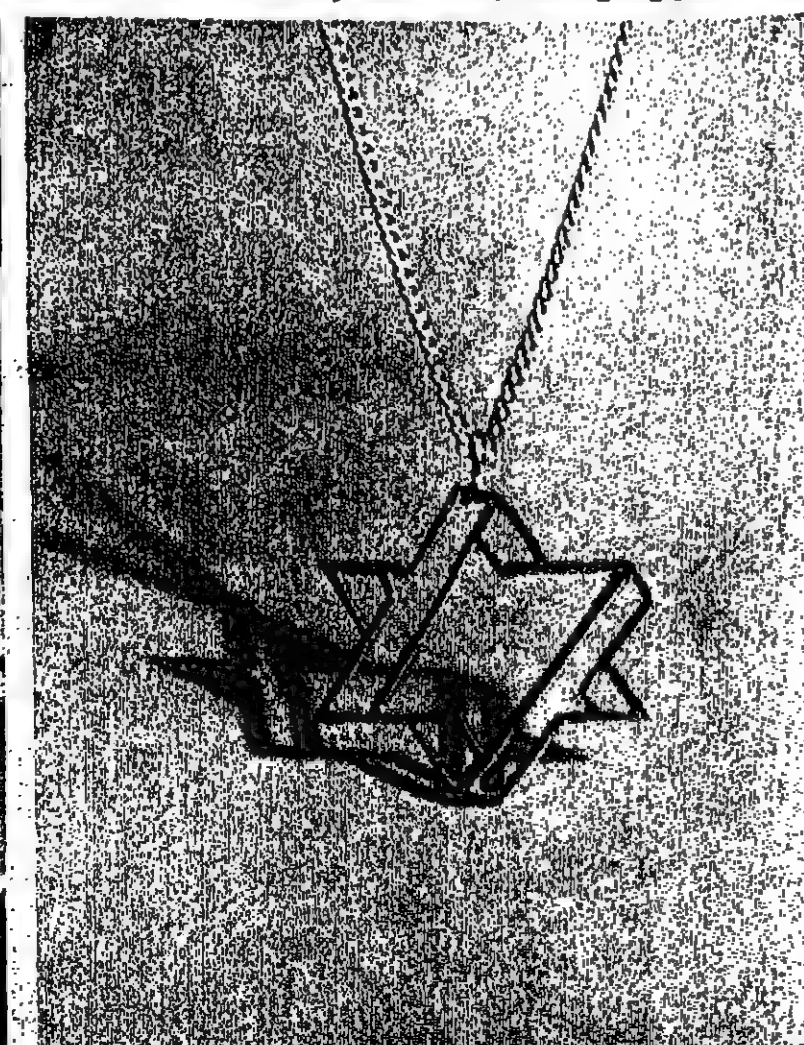
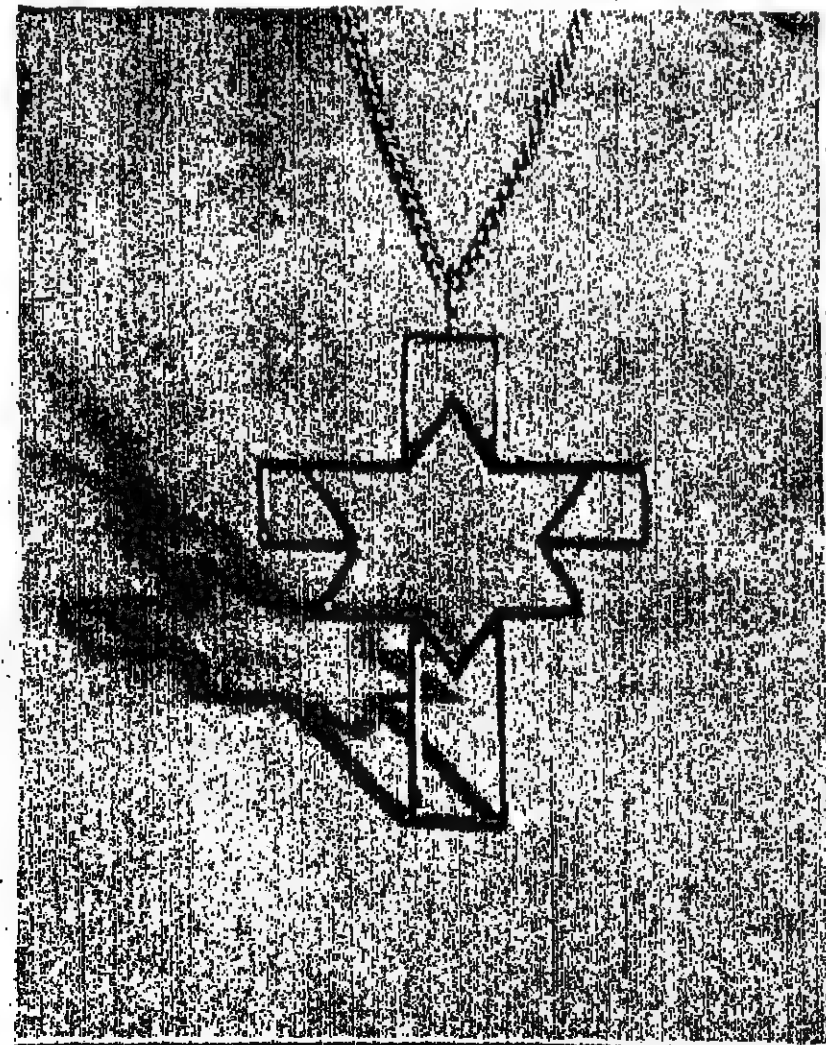
Mark Segal

I got involved," he said with a will provide a link between the two. Indeed, he would very much like to design the interior of both a synagogue and a church.

The collection consisted of a set of numbered and signed pieces such as necklets and buckles in 18-carat gold. He found himself fascinated by religious symbols so heavily weighted by centuries of emotional and symbolic associations, yet he is encouraged by the enthusiastic response to his modern designs.

What has fascinated him is the widespread fashion among young people for wearing the symbols of their religions, and he was interested to learn that young Israelis had started wearing a large Magen David, copying tourists from America and Europe, who themselves had taken the fashion from the crosses worn by their Christian contemporaries. One design of his that aroused much comment was his combined cross and Magen David, to his stylized Menorah. Was he trying to reflect what has come to be known as the Judeo-Christian heritage?

Von Ringelheim sheers away from such far-reaching claims, yet believes he can present the imagery of both in a way that



LINK YOUR MONEY



LINK your money to the consumer price index
BUY state of Israel DEVELOPMENT LOAN bonds
איגרות מילווה פיתוח

available at all banks and from stock exchange members

BANK OF ISRAEL



THE KIBBUTZ, THE MOSHAV, THE MOSHAVA COME TO TEL AVIV

**100 YEARS
OF JEWISH
SETTLEMENT**
Starting September 12, 1978
From 4 p.m. to 11 p.m.
at the Tel Aviv Fairgrounds
CONVENIENT PARKING...
OR COME BY BUS...

100 YEARS OF JEWISH SETTLEMENT

The Exhibition you'll visit more than once. Tel Aviv Fairgrounds, Sept. 12 to Oct. 3.

The romantic, historic beginnings of Jewish settlement in the land of Israel... birth of the kibbutz, the moshav, the agricultural community... richly coloured by the dramatic atmosphere of its inception a century ago:

RECAPTURED IN "100 YEARS OF JEWISH SETTLEMENT" A RETROSPECTIVE HAPPENING STARTING AT THE TEL AVIV FAIRGROUNDS ON SEPTEMBER 12.

A RETROSPECTIVE HAPPENING... Makes you a part of historic milestones. Takes you to meticulously recreated places you've read about. Lets you walk among the tents, the settlers' cabins. Smell the barnyard smells... hear the livestock noises. Feel the heat of the summer sun.

See the winery of Rishon LeZion. Join in a campfire where Suleiman the Great entertains visitors with folk songs, old and new, and a rousing rind of coffee.

A MULTI-MEDIA HAPPENING... With films, slides, light shows, taking you from the beginnings of settlement to the ultra-modern technology of present-day life in the kibbutz, moshav and moshava.

A GET-INVOLVED HAPPENING... plan to return more than once; there's so much experience. Bring your camera, so you can record "history as it happened" ... and remember to have your souvenir photo taken at the authentic backdrop from Degania A — the country's first kibbutz.

TELEVISION/Philip Gillon

Election post mortem

THE ELECTION post-mortem over the weekend was a bright effort, very well put together: everybody but Uri Avnery was in good spirits, having worked out that things could have been worse. Thus Mr. Avraham Ofer, who had organized the Alignment campaign, found solace in the fact that at least the voters had not turned to Likud as an alternative. Mr. Haim Landau of Likud on the other hand, thought that Likud had emerged as a viable alternative, because the election pact was only signed on election day — that was before Ezer Weizman had stalked off like Achilles to sulk in his tent. Mr. Moshe Kol was pleased because the Independent Liberals will have slightly more voice in the Coalition if the Knesset elections go the same way. Mr. Shalom Cohen and his Black Panthers were, of course, delighted, and foresaw four to five seats in the Knesset.

One way and another, it seemed that Israeli elections, like the rain, bring blessings on (nearly) all on whom they fall. This is a very comfortable sort of arrangement, in which there is never any real danger of massive changes to disturb the uneven tenor of our ways.

The other major event dealt with in the weekend magazine was the massacres perpetrated by the revolting junta in Chile. The written words had been bad enough, but the pictures brought home how terrible the coup and the murders were. For myself, I hope that Israel will not fall all over herself to recognize the military regime: too many of our friends are unfit for the company of liberal social democrats, as the Histadrut elections seemed to prove us to be.

I was pleased to note that Professor Moshe Gitterman, the scientist who came home from the U.S.S.R. was interviewed in English by a charming young lady who was not only easy on the eye but also spoke the Queen's English as if born with in sound of the bells of Oxford. As a result, the professor ob-

viously understood the questions. He might, of course, have been even happier if he had been interviewed by somebody speaking fluent Russian. It is a pity that our own happiness over his arrival was marred by the grim news he brought of the persecution of the Jewish activists in Russia.

"MEN IN CRISIS" this week showed us Jack Kennedy defying Nikita Khrushchev over the Cuban missiles. Did all these things happen only 13 years ago? It seems incredible that in this short time, the U.S. and the U.S.S.R. have become such buddies that America supplies Russia with endless quantities of wheat at cut-rate prices; that Soviet missiles from nuclear submarines can destroy any point in America without needing Cuban sites; and that Jackie's hat and dress should look so utterly ridiculous.

Allstar Cooke's programme was devoted to the conquest of the Americas by the brutal Spaniards, British and French of the day, whose inhumanity was only exceeded by the brutalities of the human beings living in the twentieth century. Cooke commented that some of the priests were sickened by the tortures, and that one Indian being burned at the stake as a heretic refused conversion, lest he land up in heaven and meet some Christians there.

When I was a philosophy student, our professor, a famous idealist, based his optimism on the fact that torture was being eliminated from the human scene. That was shortly before Franco's Spanish takeover, Hitlerism and the Holocaust, the Japanese occupation of East Asia, etc. I wonder what my poor professor's shade thinks about the human scene nowadays? There are certainly no signs of improvement, except in the variety and subtlety of the instruments used, which would put the conquistadores to shame. Fancy just burning people at the stake! What a lack of imagination!

"KLA'IM" last week was devoted to an interview with Peter Hall,



Chile: before the coup, a crowd acclaims Allende. Afterwards: the army in control.

(Camera Press)

the British stage director, who talked rather like an unkind skit of how a leading director should sound. Every sentence abounded with egomania: he has indulged in considerable soul-searching introspection, and is delighted with what he found. Nevertheless, it was very interesting to see how such a great man of the theatre thinks and works.

He is, by his own account, ruthless, misanthropic, greedy, vulgar in the pursuit of the appurtenances of wealth, overbearing, dominant in relation to his children — I suspect he is going to have a lot of trouble there some time in the future. And yet, to my surprise, I felt curiously sympathetic: he was very honest and astonishingly effective. He hopes soon to return to his roots on the farm somewhere down Suffolk way, and maybe this will generate a certain degree of modest reappraisal. Whether we liked him or not, he has done great

things for the theatre, and I wish him well.

There is a very good programme for the children on Monday afternoons at 5.40. "There's Music and Music." It's in French, but, just to prove that I don't make principles of my prejudices, I commend it heartily as one of the most sensitive and intelligent studies of music I have ever seen. This week we heard some marvellous singing of opera and light opera, with careful explanations of what makes a great singer so inspiring.

"HAMAVIDIL" on Saturday night went very modern and with it, giving us a quiz programme on Rosh Hashana which, for one, I found very instructive, although I cannot say that the suspense was unbearable. Whatever became of those quiz programmes for laymen that Zachi Shimon used to run long, long ago? They, too, were not cliffhangers, but a yoy

quiz programmes in Hebrew are better than no quiz programmes in Hebrew. It is certainly a far better way to educate us painlessly than the didactic methods used at present.

IRONSIDE had a very good week among a gang of utterly unscrupulous actors, any one of whom could have been the killer. But "Cannon" was a sore disappointment, without any suspense, a poor plot, and villains sticking out their necks for no reason. The great thing about "Cannon" is that it provides proof that even those of us who do not spurn potatoes, beer and other sources of excessive calories are as capable as liason characters like Steve McGarrett of fighting underwater in seuba outfits, slipping over ice-blocks under fire, and giving scoundrels Kate's chops. If only because he brings comfort and solace to the portly, Cannon is to be cherished.

RADIO/Ze'ev Schul

No march tempo?

THIS WAS the Army Program-me's big, long week: the Three Day March, beginning at the crack of dawn. I was jealous. I would have loved to be there, although I still think springtime, with all its risks of meteorological extremes, is a better time of the year to stage this annual event than September, when this country turns just about as brown and barren as can be — especially in the Samarian and Judean mountains (hills would, I think, be a more accurate appellation). I did the next best thing — took the dog out for a walk every morning and, in solidarity with the marchers, stuck a transistor radio in my pocket.

Did any of the Galet Zahal disc-jockeys ever attempt to march to the tempo of the tunes they broadcast? Blues to Pop and what-have-you. I also heard precious few songs to encourage the foreign contingents. A couple of Swiss or Dutch marching songs would have been worth their weight in goodwill-gold. And out of sheer courtesy, I would have also translated some of Dr. Ze'ev Vilnay's commentary into (at least) English, which most of our guests would have understood, as well as addressed a few kind remarks to them.

This was the kind of event Galet Zahal should have been better prepared for and it should have seen to a replenishment of its stock of marching songs. Rather than attempt to climb a long, steep gradient at Samba tempo, I would have switched the darn thing off. Which is what I did even on the level in the Holon municipal park. Sorry, no laurels for Galet Zahal this time, despite some excellent running and it should also annoying: that Israeli habit of sending regards to Dad Moltz broadcast? Blues to Pop and what-have-you. I also heard precious few songs to encourage the foreign contingents. A couple of Swiss or Dutch marching songs would have been worth their

"Everybody loves me baby — except you..." (me). True.

that would adapt happily to this series.

THIS WEEK'S "Treasure Hunt" (Second Programme, Monday, 9.08 p.m.) took us back more than three centuries to the end of Mameluke rule in Jerusalem, and the persecution by a wicked Governor who owned two swords and was a sworn Jew hater. He demanded a huge ransom money for 15 dignitaries, including the celebrated Rabbi Yeshaya Hurwitz. This was much more than the impoverished Jerusalem community could raise and Mister Two-Swords was finally placated with part of the sum.

It seems that Rabbi Yeshaya nevertheless did have some money tucked away in a cache near the city walls of Tiberias in what had once been a synagogue there in 1627 died, we were sorry to learn, only two years later. Not a bad yarn and a good time was had by all unravelling it.

I am particularly admire the plot-designer (Ze'ev Aner) for his talent for timing. The cache was uncovered only four minutes before the 90-minute deadline for the dicta of this game.

My one request: Couldn't we occasionally have a more modern theme? There are plenty of recent times ting good stories of recent times

"happenings" where really good mediums can produce a sense of actual physical contact.

An ignorant like myself can afford to make snide remarks. But believe it or not — the subject is being taken very seriously by a lot of very serious people.

Local adherents of parapsychology include no less respected a personage than Prof. Hugo Bergman, who emphasized that man knew death only from its organic aspects, but had little if any other knowledge about it. He believed the spirit (this was the term used by Medium Roberts, who preferred it to the Hebrew word *nefesh* or soul) to be constituted of one single entity. It was when two of these crowded into one body, as in Dr. Jekyll and Mr. Hyde, that trouble was likely.

The trouble starts when the delicate thread that attaches the aura to the body snaps. This is, alas, the End. But not completely, because in spite of the body, there is really nothing to worry about. The soul remains serene and intact, floating around until it reestablishes contact somewhere, perhaps throwing out an anchor for reincarnation, or coming down to talk to nice mediums like Madame Roberts. There is also a fascinating realm of ectoplasmic

mediums can produce a sense of actual physical contact.

An ignorant like myself can afford to make snide remarks. But believe it or not — the subject is being taken very seriously by a lot of very serious people.

Local adherents of parapsychology include no less respected a personage than Prof. Hugo Bergman, who emphasized that man knew death only from its organic aspects, but had little if any other knowledge about it. He believed the spirit (this was the term used by Medium Roberts, who preferred it to the Hebrew word *nefesh* or soul) to be constituted of one single entity. It was when two of these crowded into one body, as in Dr. Jekyll and Mr. Hyde, that trouble was likely.

The trouble starts when the delicate thread that attaches the aura to the body snaps. This is, alas, the End. But not completely, because in spite of the body, there is really nothing to worry about. The soul remains serene and intact, floating around until it reestablishes contact somewhere, perhaps throwing out an anchor for reincarnation, or coming down to talk to nice mediums like Madame Roberts. There is also a fascinating realm of ectoplasmic

The Post regrets the mistaken and unwarranted insertion of the name of the Association of Real Estate Brokers in Israel, M.A.L.D. A.N., in the English language version of Ephraim Kishon's magazine column last Friday (Sept. 14).

FRIDAY, SEPTEMBER 21, 1978

THE JERUSALEM POST MAGAZINE

PAGE THIRTY-THREE

מזכרונות

ممكن من الأصل

